

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR MCFADYEN is editing a new series of books by well-known writers with the general title of 'The Living Church' Series. The publishers are Messrs. James Clarke & Co. The volumes deal with the life and activities of the Church from an historical and also from a practical standpoint. Professor CURTIS, *e.g.*, writes on 'The Church and the Bible,' Dr. A. J. CARLYLE on 'The Church and Liberty,' Dr. John A. HUTTON on 'The Church and Literature,' Professor CARNEGIE SIMPSON on 'The Church and the State,' Canon LACEY on 'The Church and Union.' Twenty-two volumes are announced, and they are all by competent hands.

If they are all as good as *The Church at Prayer and the World Outside*, by Professor Percy DEARMER, M.A., D.D. (6s. net), they will be welcome. Two other excellent volumes have been issued immediately after this one, and they will be noticed in 'Literature.' Dr. DEARMER gives seven chapters to the history of Christian worship, but he has also chapters on 'The Man Outside,' on 'Reasons for Church-going,' on 'Methods of Public Worship,' and on 'The Art of Sunday Observance.' The book is interesting and able in an unusual degree. But it is more. It is conspicuously sincere. And this independence gives to the thinking, and even to the style, an originality which is constantly stimulating.

There is nothing better than the first chapter, which expounds 'The Teaching of the Master.' The writer perhaps allows his dissatisfaction with convention too much play in this section, but what he says will at least make his readers think. There is a negative side to Christ's teaching, he says. Our Lord's condemnation of ostentation and vain repetitions seems to prohibit such practices as the daily recitation of the Psalter, long litanies, 'much extemporary prayer, and all long and tedious services.'

Further, our Lord refutes the very common idea that bulk of prayer is the important factor in religion, that the more a man prays the better he is. In point of fact many religious people have an unpleasant character which does not seem to be affected by their elaborate devotions. Jesus insists on quality, not quantity, in prayer. But, indeed, the whole subject occupies a singularly small place in His teaching. The more primitive the Gospel source the less there is. He was reticent about prayer, and said little about it until He was asked. The more pronounced statements about prayer all belong to the later sections of the Gospels.

There is a great deal of unconscious insincerity in this matter of praying. People assume that religious folk all spend hours a day in prayer, but

the fact is, God does not seem to have given the power of much prayer to many, even among the best people. And Jesus does not urge it upon ordinary people. To Him prayer when it was truly offered was the exploration of the Divine Spirit, a pressing into the truth and love which are of God. It is on the one hand receptive, and on the other co-operative, an alliance with the will of God.

In our own day it is often said that suggestion is involved in a good deal of prayer, especially in intercession. This is probably true, and in no way lessens the value of prayer. Our Lord freely used suggestion. Indeed, His whole ministry shows that He knew (1) that part of the Divine will is that men should be free from sickness, and (2) that part of the Divine power is employed through suggestion and telepathy. All that recent psychologists have discovered about mental processes in healing, His methods and His words show that He understood.

The two conclusions Dr. DEARMER draws from our Lord's words and practice are (1) that Jesus did not urge on people either devotional exercises or, in particular, intercession (though Dr. DEARMER strongly upholds both habits). Prayer was a privilege, a receiving out of God's fulness, a co-operation with His will. And (2) that when we understand Jesus all our difficulties and problems about prayer disappear.

Difficulties, *e.g.*, arising from the reign of law and the agonizing fact of unanswered prayer disappear when we realize that prayer is not the endeavour to remind God of things which He would otherwise forget, or to persuade Him to do things which He would otherwise fail to do. God is always there, knowing all things, always doing the best that can be done for His children. And to pray is to give up our wills to be used as means for the fulfilment of His.

Reception, the prayer which is Experience, and Co-operation, the prayer which is Dedication, are necessary for a right human life. All men have

some capacity for them. But this capacity varies. Jesus loved and understood ordinary people. He neither despised them, as the Pharisees did, nor made unnatural demands on them, as preachers have always been prone to do. And this is why He succeeded with them.

It is notorious that in our generation science and religion have drawn closer together and that many of the leaders of scientific thought are deeply religious men. Of none can this be said more truly than of Sir Oliver LODGE, who has done much to break down the misunderstandings that existed not so long ago between the two camps. Sir Oliver LODGE has, however, written nothing more remarkable in this line than the article he contributes to the current number of *The Hibbert Journal* on 'The Larger Self: Being an Application of the Doctrine of the Subliminal Self to Theology and especially Christology.'

He begins by saying that Myers' doctrine of the Subliminal Self has stood the test of time very well, and as a hypothesis explains a great many facts, like Genius, Telepathy, changes of Personality, and others. In this article LODGE proposes to apply the same doctrine a little more widely.

'The doctrine is roughly that we are, each of us, larger than we know; that each of us is only a partial incarnation of a larger Self. The individual, as we know him, is an incomplete fraction; a portion only of the whole Self is brought, at any one period, into intimate contact with matter and close association with a material body. The incarnate fraction varies in different individuals, from something almost insignificant to something rather magnificent and striking; but in no case is the whole Self manifested in any given individual.'

This involves the idea of pre-existence. But we need not boggle at that idea, for everything has pre-existed, literally everything; and 'the association of Spirit with Matter, the Incarnation of some-

thing pre-existent, is a reality, whether we understand it or not. . . . We see gradual incarnation, and the utilisation of Matter by Life or by Spirit, going on all around us. . . . During infancy the pre-existing unindividualised spirit—or whatever it ought to be called—only appears in minute proportions, the body being unfitted to receive any more. . . . Incarnation may be said to begin even at the moment of conception, and to have proceeded a certain distance before birth.' Heredity is far more easily explained in this than in any other way.

We enter on an earthly career often, perhaps, by compulsion, but sometimes, it may be, by choice, through a desire to contribute in some way to the progress of mankind. So it may be that higher spirits than our own at times descend into generation, and show us the light of their countenance, laying on us the responsibility of recognition or denial. And so, the Subliminal Self may be a really large entity and may contain the potency of great incarnations, of transcendent genius or goodness.

Thus, if ever an infinitely large and comprehensive Self allowed any portion to take human form and associate itself with Matter, that portion would recognize itself, and be gradually recognized by others, as in close touch with the Infinite and Eternal. And humanity would perceive that something far above their own grade had dwelt among them, and by origin and personality was essentially Divine. It may be that only through such an incarnation as that could we get any knowledge or perception of that higher, but otherwise inaccessible, Being.

Deity, indeed, is not a thing which we mortals can conceive. All that we can apprehend during our sojourn in Matter is something in human form. 'And though we may have qualms at suggesting that any spirit inhabiting a material body of human shape can be anything more than man, yet if the doctrine of the Subliminal Self be true, and if a Self of Divine magnitude, if in fact Deity, allowed Itself or some portion of Itself to become In-

carnate—humanity would recognise the Kinship and the Identity, and would realise that in this exceptional Manifestation there was as much as it was able to grasp of the Infinite Existence, and would be right in speaking of such an Individual as the Son of God.'

No one can suppose that the Ruler of the universe, the Maker of heaven and earth, no one who has saturated himself with the intricacies and beauties and incomprehensible magnitude of Creation, can suppose that the Regulator of all this could be incarnate in Totality in the matter of any single planet. Such an idea would be heresy, easily confuted from the New Testament. But, if we face the doctrine of a subliminal Larger Self belonging to each of us, then those who are able to attribute Personality to the Deity ought to have no insuperable difficulty in realizing that here is a close analogy with the Divine Incarnation; save that the Larger Self in that case, of which a portion became incarnate, was Pre-eminent, Supernal, and Divine. The Christian belief thus becomes, as it were, rational.

'Leaven or explosive'—in this striking antithesis Professor A. S. PEAKE, in his most recent book, *Brotherhood in the Old Testament* (Hodder & Stoughton; 2s. 6d. net), characterizes the two possible modes of operation of the Christian principle in its application to the problems of society. He is thinking more particularly of the problem of slavery as it presented itself in the Græco-Roman world which Paul addressed, but the antithesis holds over the whole area of the social problem.

There are two ways—the way of leaven and the way of disruption—and both have been advocated by men of genuinely Christian spirit. There are gentle souls who abhor abrupt and spectacular methods, and who believe that the nobler human society for which they long can be most surely and effectively achieved by the gradual diffusion of the Christian spirit, which can be trusted in the end

to effect an inevitable transformation ; and there are the robust, violent, revolutionary spirits who, provoked almost to madness by some essentially anti-Christian institution or custom, seek to end it at a blow.

But wisdom not infrequently dictates the slower method as the surer ; the way of the heaven may be in the end more effective than the way of explosion. There is such a thing as Christian expediency. It was our Lord Himself who said, ' I have yet many things to say unto you, but ye cannot bear them now.' And as there are things that cannot be wisely said till later, so there are things that cannot be wisely done till later.

Slavery, for example, we can now see in the light of the Christian gospel to be a radical wrong done to personality. But what if Paul had urged the Christian slaves to translate immediately and boldly the freedom which they had found in Christ into its social and political consequences ? Would Christianity have been the gainer in the end ? Surely Professor PEAKE is right when he argues that ' had Paul attempted prematurely the work of emancipation, so noble an error might have been fatal to the Gospel itself, and, after drenching the Empire in blood, would have left the slaves where it found them. So he urges the slaves, for Christ's sake, to be industrious and obedient. He even sends Onesimus back to Philemon, and offers to make good what he may have lost through him.'

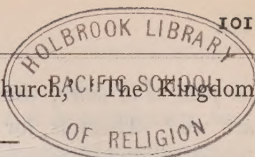
In another part of this most suggestive book Professor PEAKE discusses the interesting question, ' Were the prophets socialists ? ' It is a question not unnaturally raised by people who have a certain superficial acquaintance with the prophetic message. There are certainly aspects of that message which have a truly democratic ring ; there is an implacable hostility to men of wealth and position who abuse their power to exploit the defenceless. So much so, indeed, that the prophets have by some scholars been regarded as political agitators.

But here again Dr. PEAKE puts the facts in their true perspective when he reminds us that the question alluded to above ' betrays a radical misapprehension of the whole situation.' Ancient Hebrew society, while very like, was also very unlike our own ; and the temper and outlook of a Hebrew prophet confronting the social problems of his time were very different from the temper and outlook of the average modern socialist. Wealth may be a peril ; it may lead to irreligion, just as poverty may : but the Old Testament, as a whole, is very far from regarding it as, in itself and inevitably, an evil thing.

The truth is, as Dr. PEAKE reminds us, that ' socialism arises in a complex state of society, and a highly developed civilization, such as the Hebrews had not attained. It implies a view of society alien to the Semitic temper, which looks at the existence of social distinctions and inequality of wealth as the ordinance of God. Hebrew legislation is based on the existence of private property ; and the proposition that it is an evil or a wrong would have been quite unintelligible to an Israelite.' The prophets believed that the reformation of society would be achieved, not primarily by the transformation of circumstances, but by the transformation of the men, a transformation impossible, or at any rate impermanent, without religion. They were not economists but preachers who sought to bring men back to God.

One of the many excellences of Dr. PEAKE'S book is the wisdom with which he keeps continually before us the difference between that ancient world and our own, and the consequent wrong that we occasionally do the Bible when we tear some of its great words from their original setting and apply them to some modern situation to which they have no real relevance. Let us take two illustrations.

The Old Testament condemnation of interest, he reminds us, is irrelevant to our own conditions. Without the payment of interest on invested capital



the manifold enterprise of the modern world is all but inconceivable. But what the Hebrew legislator is protesting against is interest 'charged for money lent to those in extreme poverty,' to those who were driven to borrow 'only by the most cruel necessity.' Interest exacted under those conditions is 'sheer brutality'; but it would not be just to infer from such a provision as this the wholesale condemnation of interest.

Another example is to be found in the words of our Lord, 'Give to him that asketh thee.' These words have seemed to many intensely, and almost even cruelly, unpractical; and they certainly would be, if they are to be regarded as justifying, nay, even enjoining, indiscriminate charity. The recipient of such charity is injured, and society is injured in him. But that is not the meaning of the words at all. They refer 'to the most elementary needs of life in a country where, while poverty was abundant, there was no organized system of poor relief.'

These are specimens of a book which is stimulating and informing throughout, full of information about the injustice, the exploitation, the hostilities which thwarted the spirit of brotherhood in every sphere alike—in the family, in the nation, and in the world—and full of stimulus to the men of to-day in their search for a nobler and a wider brotherhood. It is sadly true, as Dr. PEAKE says, that 'our civilization is still fundamentally pagan'; it is for the Christian teacher, preacher, and people to redeem it from this reproach.

The Pilgrim, edited by Bishop TEMPLE of Manchester, begins its fourth volume with a symposium, occupying the whole number, on 'The Kingdom of Heaven.' The contributors include Canon STREETER, Lord Hugh CECIL, the Rev. G. A. Studert KENNEDY, and Bishop TEMPLE, and the topics embrace such aspects as 'The Kingdom and Nationality,' 'The Kingdom and the Social Order,'

'The Kingdom and the Church,' 'The Kingdom and the King.'

Canon STREETER leads off with a short article on 'The Kingdom in the Gospels.' We must have another term for it, he says, for in modern English the word Kingdom is primarily a geographical expression, not a term suggesting a supreme magistracy, and the word Heaven in this connection is a Jewish synonym for God—'I have sinned against heaven and in thy sight.' Hence a better translation would be 'The Reign of God.'

This helps to make sense of the texts. It also explains the puzzling fact that in some of the sayings of Christ the reign of God is spoken of as future, while in others it is already present. In one passage it is a leaven, an enlivening influence which interpenetrates and transforms the mass. In another we have the Apocalyptic picture of the Son of Man coming on the clouds of heaven with power and great glory. The Apocalyptic school of critics regard the latter conception as of the essence of Christ's thought. He was the child of His time, and this was the characteristic thought of His time. Therefore, if any sayings attributed to Him seem to contradict this, somehow they must be explained away.

It is not easy to do this. It is not easy, *e.g.*, in the case of Lk 17^{20, 21}: 'The kingdom of God is within you.' We are told this means 'among you,' but that is precisely a meaning which the Greek words will *not* bear. Then we are told the words are a mistranslation of an Aramaic phrase which does bear the current construction. But, even if this were true, it does not get rid of what is the essence of the passage—the contrast between the kingdom and anything visible which comes 'with observation.' Nothing can explain away the obvious intention of Christ to represent the kingdom as something invisible and spiritual.

Let us, however, frankly recognize that, if we are compelled to take the sayings of Christ

au pied de la lettre, there is a contradiction. But are we? There is, for instance, no evidence that it was a regular practice of the Pharisees to have a trumpet blown in front of them when they gave alms; there is still less evidence that they were in the habit of swallowing camels. And, if you go to the Apocalyptic passages in the New Testament, you will find them full of imagery which cannot be taken literally. They have a *meaning* which is represented in the image.

When we consider the Apocalyptic teaching attributed to our Lord, we have one valuable principle to guide us. In regard to the Law, the whole burden of His teaching was to emphasize the spirit while ignoring the letter. It is antecedently probable that He would have done the same by the Apocalyptic hopes of His countrymen. He would intensify the central ideas, and have little to say of the details as to time and place. This antecedent probability is increased when we study the actual text of the Gospels.

Take the thirteenth chapter of Mark. It is so different from the rest of the Gospel in every way that it looks as if it were an early Christian Apocalypse, expanding and adapting to the needs of a later time some genuine sayings of Christ. There is evidence that the tradition of our Lord's sayings has been modified in the direction of a closer conformity to the Apocalyptic expectations of the age. And it is in the highest degree probable that the more spiritual conceptions which prevailed in the faith of the early teachers go back to Christ Himself. The ruling conception in the mind of our Lord was that 'the heart is the throne of the King of kings.'

The problem that lay heavy on the heart of the Church in the early nineteenth century was the rousing of her members to the need of broadcasting her message throughout the world. The question to-day is more fundamental. It is, What is the message of the Church?

There is evidence that theological students are, many of them, gravely perplexed as to what precisely is expected of them in the pulpit. They hear the Church criticised for not speaking out with a clear voice on this, that, and the other social or even international problem. They feel, on the one hand, that they are not expert enough to speak with any confidence on all those difficult and arguable topics. They wonder, on the other hand, if it be their business to do so. The Church to-day has to grapple with a real problem. All agree that Christianity has something to say on social problems, but what exactly is it?—there's the rub.

It is often said that Jesus Himself, who lived in a time that had its own social, industrial, and international problems—in many respects not dissimilar to our own—had exceedingly little, if anything at all, to say about them. Some explain this silence of His as due to a view He shared with His age—that the end of the World was imminent. That consummation seemed so near that really it was not worth while establishing or even sketching a new social order. Most of us, however, will feel that such a solution of the alleged indifference of Jesus to social problems is a somewhat desperate one, which, if adopted, only presents us with other and even greater perplexities.

Is the alleged silence a fact? When we read the records carefully, may we not discover a great deal more in the way of definite guidance than we are apt to notice at the first glance? That point is very well worth looking into. Two women, Grace HUTCHINS and Anna ROCHESTER, have looked into it to some purpose, and the results of their scrutiny are suggestive. They are set forth in a little book, packed full of good matter, entitled *Jesus Christ and the World of To-day* (Allen & Unwin; 5s. net).

America is directly in view, but that is neither here nor there. We can all see that what is true of America is not very different from what holds of our own country. We shall be frank and say that we do not agree with everything the authors

set down. Least of all do we agree with their very weak position on the topic of the League of Nations. On the whole, however, theirs is a book which will be read and pondered with great profit.

One of their points is this. We have taken John the Baptist far too readily at his own modest estimate of himself. He is so overshadowed by Jesus that we have not paid sufficient heed to what he preached. If the question were suddenly sprung on us, What, according to our records, was John's message? it is doubtful how far our answer would do justice to John. We have grown so accustomed to say that John just prepared the way for Jesus. That is quite true; but what kind of a way did John prepare?

In *Jesus Christ and the World of To-day* it is suggested, and the suggestion comes with a thrill like that of a new discovery, that John's call to repent was not only to individuals but to the nation. Further, that questions on social problems were proposed to him, and he answered clearly and definitely.

The really important point, however, is that Jesus in the most public and unambiguous way identified Himself with the movement initiated by John—a movement which had at the very heart of it a call to national or social righteousness and repentance. That identification of Himself with the cause advocated by John is a large part, at least, of the significance of Jesus' much discussed act when He insisted on receiving baptism at the hands of John.

Between Jesus and John, indeed, there were strong contrasts. 'John's preaching was concerned with external righteousness. Jesus, who believed that motives were more important than acts, might well have hesitated before joining a party which did not fully express His own purposes. John and his party seem to have been outside the organized religion of Judaism. Their way of life was so different from the way of Jesus that the methods were sometimes contrasted. Yet Jesus decided to associate Himself with a group of people who were removing some of the obstacles in the way of His Kingdom.'

Fact and Interpretation.

BY PROFESSOR JOHN E. MCFADYEN, D.D., UNITED FREE CHURCH COLLEGE, GLASGOW.

MUCH of the perplexity created for reverent minds by certain Biblical statements is due to the failure to distinguish clearly between fact and interpretation. If I say, 'He uttered these blasphemous words, and immediately he fell down dead,' I am making a simple historical statement. It is a fact that he uttered the blasphemy, it is a fact that he died immediately afterwards: the whole statement remains within the realm of demonstrable fact. But if I say, 'He uttered these blasphemous words, and immediately God smote him dead,' I am not making a strictly historical statement. I have passed beyond the realm of fact into the realm of interpretation, I have by implication expressed a theory of the moral universe, I have connected the death with the blasphemy and ascribed it to the

punitive intervention of God. But the truth of this explanation of the man's death can never be demonstrable in the sense that the fact of his death is demonstrable: the one is open to challenge as the other is not. To grasp this distinction clearly is to have the key to many a Biblical riddle.

Take, for example, the well-known story of David's numbering of the people. In 2 S 24¹ it begins thus: 'Again the anger of Jehovah was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah.' Is this fact or interpretation? In form, of course, it is a statement of fact; but a moment's reflexion will show that it is in reality an interpretation. The historical fact underlying the statement is that David took a census of the people.

That was a fact capable of observation, but no amount of observation would have enabled the historian to detect that David was prompted to this act by God. That is really a theory of the origin of the act. And if it be urged that this, too, is a fact, that God did indeed prompt this act of David, and that it is just in such a statement as this that we are to look for the inspiration of the writer, who was divinely empowered to represent the matter thus, the simple and sufficient answer is that in 1 Ch 21¹ another and a very different explanation is offered: there '*Satan* stood up against Israel, and moved David to number Israel.' These two conflicting statements cannot both be correct; but the conflict is in the interpretation of the fact, not in the facts themselves. And when we know how the divergence comes about, the difficulty automatically disappears. The statement in Chronicles, which is hundreds of years later than the statement in Samuel, is really a criticism of it, and a proof that the Chronicler regarded it as unsatisfactory. The census was believed to be a sin (2 S 24¹⁰), which was punished by the pestilence which followed it. To the older writer God was the Author of all things, evil as well as good, and therefore the instigator of the sinful census; to the later writer, who lived when the convenient belief in Satan had developed, this was intolerable, and he extricated himself from the dilemma inherent in the older statement by ascribing the act to the prompting of Satan. A modern historian would make no use of either interpretation: he would simply seize upon the fact of the census, which he would claim the right to account for in his own way, as the ancient historians had accounted for it in their diametrically opposite ways. He would endeavour to discover the motive which prompted David to act as he did; he would ask whether it was a love of display, or a desire to secure the better organization of his kingdom for military purposes, or to facilitate the imposition of taxation, or to gain some other end. This recognition of the statements in Samuel and Chronicles as interpretations rather than statements of fact is of far-reaching importance. It obliges us to concentrate upon the fact of the census as the only thing of historical value, it delivers us from all concern about the so-called contradictions, it reveals the religious temper of both the older and the later historians, it registers the advance that the intervening centuries had

brought in Hebrew theological reflexion, and it shows how critical and free was the attitude of later writers to the older records of the faith.

Instances of this kind abound, where an innocent looking statement really combines a historical fact with a religious interpretation. The modern historian will welcome the fact, if it can substantiate itself as fact; the interpretation he will, like the Chronicler, consider himself free to challenge. The statement, for example, in Nu 21⁶, that '*Jehovah* sent fiery serpents among the people,' contains a historical fact and a religious judgment—the fact that the people met with fiery serpents in the course of their wilderness wanderings, and the judgment that these were sent by God. The popular murmurs, heard in the previous verse, against Moses and God, were followed by a plague of serpents: the ancient historian connects these facts as sin and divinely ordained penalty. Only a man who took a profoundly religious view of all experience could have written such a sentence as that quoted; but it is necessary to distinguish between the fact it records and the faith it reflects. The faith, however beautiful and suggestive, may be open to challenge and reinterpretation in view of a profounder experience of the mysterious ways of God. Remembering our Lord's searching words in reference to the man born blind, '*Neither did this man sin nor his parents, but that the works of God should be made manifest in him*' (Jn 9³), we dare not too glibly interpret the sorrowful facts of life.

A striking illustration of the importance of this distinction may be found in the story of the three years' famine in the time of David. The king, we are told, '*sought the face of Jehovah*'—the Hebrew way of saying, '*consulted the priestly oracle*.' '*And Jehovah said, Upon Saul and upon his house rests blood, because he slew the Gibeonites*' (2 S 21¹). Questions of the most perplexing kind are raised by these simple statements.¹ It would never have occurred to any one trained to a modern view of the world to connect a persistent famine with a treacherous massacre, perpetrated years before by the reigning king, any more than it would occur to him to connect the return of the rain with the official execution of seven of the dead man's descendants in expiation of his crime. It is hardly by a barbarity like this

¹ This incident is fully discussed in my *Interest of the Bible* (Hodder & Stoughton), pp. 69–91.

that the Lord of all the worlds is moved to show His pity for a famine-stricken people. It is as plain as day that the men who wrought such deeds and wrote such tales were far from being competent interpreters of the ways of God. We have not so learned Christ. The famine we accept as a historical fact, and the crime of Saul against the Gibeonites, and the judicial murder of his unhappy sons and grandsons : but in a passage replete with such obviously inadequate views of God, we are surely not bound to interpret the famine as those ancient men did, any more than the Chronicler felt bound by his predecessor's statement to believe that Jehovah prompted David to number the people.

In the career of Moses nothing is more certain than that he never set foot upon the soil of Canaan (Dt 34). To the secular historian that would offer no problem ; it would be sufficiently explained by the circumstances. But that is not enough for the Hebrew historian. The pathetic fact that he died within sight of the promised land without reaching it is treated as a penalty ; and some adequate sin has to be discovered for a fate so sorrowful. Several gallant attempts were made. One writer ascribes it to unbelief on the part of Moses (Nu 20⁸⁻¹²), another to rebellion (27¹⁴), another to disobedience on the part of *the people* (Dt 1³⁷ 3²⁶ 4²¹). What we have to remember is that all these statements are only attempts to explain an admitted fact, and they can be nothing more. They do great honour to the religious temper of the historians, who took sin seriously, and rightly regarded it as the explanation of much that happens in this world of ours. But they stand within the region of conjecture and interpretation, not of observed and demonstrable fact.

The latter end of Moses exercised the Hebrew imagination in other ways. Out of the simple fact that the place of his burial was unknown to later generations, it drew the impressive and wonderful conclusion that he had enjoyed the supreme honour of being buried by none other than Jehovah Himself. It is a sublime interpretation. What more fitting close can be imagined to the life of the man who had created the Hebrew nation by his revelation to it of the will of God, than that he should have been laid to rest by the God whom, through good and evil report, he had served with all the energy and fidelity of his incomparable genius ? A sublime interpretation truly, but an interpreta-

tion. The religious interpretation and the historic fact lie side by side in the words, ' Jehovah buried him in the valley, but no man knoweth of his sepulchre unto this day ' (Dt 34⁶).

Another case where interpretation and fact are juxtaposed occurs in the story of Uzzah ; the man who put forth his hand to steady the ark when the oxen stumbled. The sequel reads, ' The anger of Jehovah was kindled against Uzzah ; and God smote him there ; and there he died by the ark of God ' (2 S 6⁷). Of these three clauses it is obvious that the only *historical* statement is the third : the other two are really inferences from the fact that Uzzah died after taking hold of the ark. No one could really *know* that Jehovah was angry with him : this is obviously an inference—albeit, to the ancient Hebrew mind, an inevitable one—from the fact that his death followed immediately upon his contact with the ark. *Post hoc, ergo propter hoc* : the facile theodicy of that early time could come to no other conclusion. But to those to whom the narrative, with its seemingly capricious and unreasonably deity, has been a stumbling-block, it is surely a relief to be able to distinguish between the fact of the man's death, which is certain, and the interpretation—that God was angry and smote him—which is open to challenge. The writer and his contemporaries sincerely believed that Jehovah resented this familiarity, however well-intentioned, with the sacred ark ; but we are not bound to share their view either of God or of the ark. Indeed we are bound not to share it, because Jeremiah, to say nothing of Jesus, has taught us better. In answer to those who in his time were deploring the loss of the ark, Jeremiah declared that, so far from its being, as the early Hebrews believed, the guarantee of God's presence (1 S 4), true religion could dispense with it altogether. The time was coming, he declared, when no one would give it a thought, its absence would never be noticed (Jer 3¹⁶). In view of a mature utterance like this, we need not, nay, we cannot, believe that Uzzah was struck dead by an angry God. Such an interpretation—for it can be no more—is inconsistent with the Christian conception of God ; indeed it would be an anachronism to expect such a conception in so rude and early an age : consequently we are free to interpret Uzzah's death as best we can. ' Whether,' says Prof. W. F. Badé,¹ ' the realization that he had

¹ *The Old Testament in the Light of To-day* (Houghton Mifflin Co.), p. 66.

violated a taboo induced heart-failure or a stroke of apoplexy, it is impossible to tell. In any case, sudden death overtook him, and this fact required an explanation.' But for the explanation we cannot rise above conjecture.

In such a case our search is for secondary causes, but the Hebrew simplified his problem by referring everything to the great First Cause. This habit of mind is reflected also from the pages of the New Testament, and is admirably illustrated by the story, told in Jn 5¹⁻⁹, of the man who lay at the pool Bethesda (or Bethzatha). The waters of that pool, we are told in v. 7, were 'troubled' from time to time. The phrase describes an intermittent flow of the water, which was probably due to a natural syphonic spring. The original story was not concerned to explain the 'troubling' of the water. It simply ran, 'In these (porches) lay a multitude of them that were sick, blind, halt, withered (v. 3). And a certain man was there, who had been thirty and eight years in his infirmity' (v. 5). So the Revised Version. But between these two verses appear in the Authorized Version the following words: 'waiting for the moving of the water. For an angel¹ went down at a certain season² into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.' So certain is it that these words, absent as they are from all but one of the best manuscripts, form no part of the original text, that the Revised Version omits them and relegates them to the margin. The omitted words, says the late Professor Sanday, are 'certainly spurious,' 'an insertion which would otherwise be a strange exception to the general sobriety of the canonical Gospels.' But it is a most significant insertion, which admirably shows how the Hebrew religious mind worked; and the fact that it is an unmistakable insertion proves conclusively—what is, on the face of it, plain enough—that we have here to do with an interpretation, not with a historical fact.

In the story of the fate of Herod Agrippa I. the New Testament furnishes an illustration of historical fact and religious interpretation lying side by side. Arrayed in royal apparel and seated upon his throne of judgment, Herod, we are told, delivered an oration before a deputation from Tyre and Sidon,

¹ RV, 'an angel of the Lord.'

² RVm, more correctly, 'at certain seasons.'

whereupon the people shouted, 'It is the voice of a god, and not of a man.' 'And immediately *an angel of the Lord smote him, because he gave not God the glory*; and he was eaten of worms and gave up the ghost' (Ac 12²³). The italicized words are obviously a religious interpretation of Herod's painful end; and the case is exactly parallel in form to the Old Testament account of Uzzah's death, though here the religious judgment is more profound.

One of the most striking instances of conflicting interpretations occurs in the story of the unhappy Saul. The undoubted fact is the breach between him and Samuel. Saul is 'rejected': rejected ultimately by the facts, for it is not in his descendants but in David and in his descendants that the royal line is continued; rejected also by Samuel; and rejected—Samuel tells him—by Jehovah. 'Because thou hast rejected the word of Jehovah, *he also hath rejected thee* from being king' (1 S 15²³). But this is a religious judgment, and it is motivated by two very different stories. In the one, Saul's offence is that he did not fully carry out the atrocious command of Samuel to execute the Amalekites utterly (1 S 15^{3, 9}); in the other, it is that he offered sacrifice without waiting for Samuel (13^{7b-15a}). The inadequacy, not to say the injustice, of the latter explanation, however, is obvious, as Saul had, in point of fact, waited for the full seven days appointed by Samuel (1 S 10⁸ 13⁸); and we begin to perceive that various minds, unfriendly to Saul, are at work to explain the ultimate fact that his kingdom did not 'continue' (13¹⁴). The true explanation of this failure would carry us into historical and psychological problems involving a discussion, on the one hand, of the very difficult and almost insuperable task that lay before Saul, and, on the other, of his character and his predisposition to melancholy. A modern historian, by ignoring the religious judgments, and by taking into account Saul's psychological and historical handicaps, could pass a much more lenient judgment upon him.

The tendency to impose a religious interpretation upon a secular fact is well illustrated by the story of Uzziah's leprosy. The earlier statement in the Book of Kings does no more than mention the fact, to which it gives a religious setting: '*Jehovah smote the king*, and he was a leper to the day of his death' (2 K 15⁵). The Chronicler, however, writing four or five hundred years later,

supplements the record of Uzziah's reign in Kings by a circumstantial account of his arrogant invasion of the priestly prerogative by offering incense ; and he characteristically regards his leprosy as the divine penalty for this offence. 'Uzziah had a censer in his hand to burn incense ; and while he was wroth with the priests, the leprosy rose in his forehead'—silently, suddenly, mysteriously, like the sun in the morning : 'Jehovah had smitten him' (2 Ch 26^{19f.}). Here again is an interpretation which, as manifestly coloured by the priestly interests of the writer, is open to challenge. We can be vastly more certain of the fact of Uzziah's leprosy than of this explanation of it. Whether it was really due to the royal invasion of the priestly rights—an explanation which seems inadequate and external—there is no possible means of determining. The aggression and the leprosy, we may well believe, are both facts : the Chronicler connects them in such a way as to illustrate his theory of the moral government of the world, that sin is speedily punished by disaster. That is all that can be said.

Perhaps the most instructive illustration of the point under discussion is afforded by the story of Achan in Joshua 7. After her easy triumph at Jericho, Israel sustained at Ai a defeat as severe as it was unexpected. The disheartened Joshua brought the matter before Jehovah in a prayer of remonstrance, and received for answer the explanation that the defeat was due to undetected sin. Some one, moved by covetousness, had appropriated part of the spoil, which should have been reserved exclusively for Jehovah and deposited in His treasury (Jos 6¹⁹). 'That is why the Israelites cannot stand before their enemies, but turn their backs before them' (7¹²) ; and there can be no victory till the culprit is removed by death. At length he is discovered by means of the lot and executed, and victory falls to Israel's arms once more.

A modern mind is not readily satisfied with this explanation of Israel's defeat. We are well aware how demoralizing the spirit of loot can be in time of war, especially if it is widespread, and how un-

reliable in fight soldiers would become who were deliberately falling below their own traditions and ideals, as Achan, by his secrecy, was plainly falling below his. Still, after reading as much into it as we can, the explanation that the defeat of Israel was due to the offence of Achan does not carry complete conviction to our minds, for there is no real inner connexion between the two. The narrative itself, however, furnishes an adequate explanation. Here are the significant words : 'Joshua sent men from Jericho to Ai, saying, Go up and spy out the land ; and the men went up and spied out Ai. And they returned to Joshua and said unto him, Let not all the people go up, but let about two or three thousand men go up and smite Ai ; make not all the people to toil thither ; for they are but few. So there went up thither of the people about three thousand men ; and they fled before the men of Ai' (7²⁻⁴). Israel's easy victory at Jericho had tempted them to underestimate the enemy's power of resistance. They sent up too few men and were defeated. But the bitter lesson was taken to heart. The next assault, which was crowned with victory (ch. 8), was conducted with more troops and managed with greater strategy. The ancient historian was right in attributing Israel's defeat to sin ; but a modern historian would be inclined to say that the sin lay in underestimating the enemy—a folly which is only another phase of conceit. Their success at Jericho had filled them with pride, they made inadequate preparations for the next assault, and sustained the defeat that their arrogance deserved. Here we are fortunate, as we seldom are in Biblical narratives, to possess a clear secular explanation of the facts. The interest of the Biblical historians lies elsewhere. Their aim is to interpret the facts they record in the light of what they believe to be the purpose of God, to see them *sub specie æternitatis*, to bring their readers through the portals of fact into the presence of God. 'To such a degree,' says Bengel on Acts 12²³, contrasting the methods of Luke and Josephus—'to such a degree do divine and human histories differ.'

Literature.

RELIGION SINCE THE REFORMATION.

FEW are they who can write on the more outstanding of the sharply divided branches of the Christian Church and preserve even an appearance of scientific impartiality in their treatment. Usually when you have read a chapter or two you can say to yourself, 'This writer is plainly an Anglican, or a Roman Catholic, or a Presbyterian,' as the case may be. We have never had the good fortune to come across a book on Church History so impartial and so penetrating in its treatment of the various sections of the Church as *Religion since the Reformation*, by the Rev. Leighton Pullan, D.D. (Clarendon Press; 13s. 6d. net). On the one hand, Dr. Pullan for his objective impartiality and lack of prejudice might be, let us say, a highly intelligent Muhammadan. On the other hand, for his intimate knowledge and sympathetic views he might be imagined to be a member of any of the various Communion which he describes.

The catholicity of his treatment may be gathered from a mere perusal of the chapter headings. The Counter-Reformation and the Doctrine of Grace; Religion in Great Britain from 1550 to 1689; Continental Protestantism from 1520 to 1700; The Roman Catholic Church from 1700 to 1854; Religion in Great Britain and America from 1700 to 1815; Aspects of Lutheranism and Calvinism since 1700; the Eastern Orthodox Church; Aspects of Christian Thought since 1815.

That indicates the wide scope of the volume. We cannot here indicate particularly the very rich contents of every one of those chapters. We can only assert with ample confidence that the reader will speedily discover that each is a veritable mine of information, and that all open up new vistas of thought. We say boldly that this is a book which no teacher and no student of Church History can afford to be without. How many of us remember, if indeed we ever heard of, that interesting project for union between the Anglican and the Gallican Churches which Dr. Pullan explains? How many Calvinists remember the curious tendency of Calvinistic bodies in England and America towards Unitarianism? How many of us know the real point of the *Los von Rom*

movement? These are only samples taken at random.

Specially valuable are the sections dealing with the Roman Church. Some Protestant ministers are so situated that controversy with Rome in some degree is most necessary. The mischief of Protestant denunciations of Rome has too often been that they were desperately ill-informed. No one is safe to engage in any such controversy, or to form a private opinion on Romanism, who is not informed, as Dr. Pullan informs us, as to the striking change, with admixture of good and (in our view) ill, wrought into the very fabric of Romanism by various influences, the most notable of which was that of Liguori.

It is not to be expected that every word of Dr. Pullan's will command universal assent. We think little of any book which at no point stirs us to doubt or even violent disagreement. There are a few such points in this volume, but they are not worth mention. When we read again Dr. Pullan's weighty and eloquent, and to our mind unanswerable, plea in his closing pages in defence of the doctrine of the Divinity of our Lord, all such trivial points of disagreement become 'less than nothing and vanity.'

THE SACRAMENTS.

It would be difficult to find a more sinister fact in history than this, that the Christian Sacraments, which were most certainly meant to bring all disciples of Jesus into a fellowship of love, have actually been turned into the hottest battlefield of the Church's civil war. It gives colour to the old contention that war is the natural state of man. Principal Clow feels the whole pathos and humiliation of it, and yet he does not hesitate to take a side. At the beginning of his book, *The Church and the Sacraments*—which forms one of 'The Living Church' Series, edited by Professor J. E. McFadyen (James Clarke; 6s. net)—he declares himself, and then he proceeds to make good his position. His discussion of the subject is adequate, pointed, and, as far as the situation permits, temperate.

Principal Clow argues for the Calvinistic view of a Sacrament as an ordinance, instituted, or at least sanctioned, by Christ, which is both a sign

and a seal of the grace of Christ to the believing participant. That grace is spiritual; that is, it is given by the Holy Spirit and received by faith alone. Here he is definitely on the opposite side of the watershed from the High Church view, which regards the Real Presence as in the elements, and which displaces 'the ministering presbyter' by 'the sacrificing priest,' the priest being required to work the miracle of Transubstantiation.

Every controversialist in this field is embarrassed by the fundamental fact that the opposing parties argue from mutually inconsistent standpoints. Both standpoints cannot be right; one of them must be false. Either the Bible is the ultimate arbiter on the question of the Christian Sacraments, or it is not. Principal Clow has no difficulty in showing that his view is derived from the manifest teaching of Scripture, and that it was the view of the Apostolic and sub-Apostolic Church. Hardly less difficulty has he in showing how changes in the original idea and practice of the Sacraments crept in through the impact of paganism upon minds which lacked the Apostolic sense. But all this means nothing to people who hold either that the Church was justified in making these changes, or that whatever the Church did must have been right. At all events we can say that, if 'tradition' is not to be allowed to override the Bible, Principal Clow's position is unassailable from first to last. We must choose between the Apostolic Tradition, for which the New Testament stands, and the later Ecclesiastical Tradition, which has shaped the High Church view of the Sacraments.

There are minor points of deep interest in this book, only two of which there is space here to mention. Principal Clow makes out a good case for the Fourth Gospel chronology of the Crucifixion: This means that the Lord's Supper was instituted, not at the Passover meal, but at a private meal held a day before the Passover. We think he is right in holding that our Lord did not keep the Passover a day before the time. There is also an interesting chapter on 'Apostolic Names for the Supper,' which shows how changes in the doctrine have been reflected in changes in the name. The whole book is well worth a careful study.

CREEDS.

The Church and the Creeds, by Rev. Daniel Lamont, B.D., is another volume of that excellent

new series 'The Living Church' (James Clarke; 6s. net). It is a book on the Creeds, and the Church's relation to them. Such a book cannot easily be made readable, but Mr. Lamont has solved the difficulty. He has written a scholarly, modern, and deeply religious volume, suited both for the people and for experts, and he has given it in a singular degree the quality of attractiveness. Doubtless much of the excellence of the book is owing to the fact that he is a preacher as well as a thinker, and can predict how statements of belief will tell on the general Christian mind. It is of this general mind that he is perpetually thinking, with the outlook of authentic catholicity.

The first part of the book treats of seven or eight great representative Symbols, beginning with the Old Roman Creed, which Mr. Lamont gives good reasons for preferring to the Apostles' Creed. His comments on the various clauses of this or that Symbol are full of cordial insight, the requisite polemic being done with dignified knowledge and sympathy. The sections devoted to the Nicene Creed (in shorter and longer form) and to the Westminster Confession are particularly suggestive; and when dealing with the latter document Mr. Lamont allows himself some needed plain speaking about the Confession's doctrine of predestination and even, in part, its doctrine of Scripture. He brings out the marked Calvinist tone of the Thirty-nine Articles, which in some vital matters he ranks higher (rightly, we should say) than the Westminster Confession.

Part II., on fundamental principles, is characterized by refreshing vigour. There is impressive argument, the philosophical acumen of which is keen and fearless, in which Mr. Lamont strives to remove barriers to the acceptance of the full Apostolic faith, and to show that *belief* is an intrinsic element of Christian experience. The chapter on 'Creeds and Growth' forms as cogent a plea for credal restatement as any now before the world. We miss, however, a chapter at this point on the position of those Churches which object to Creeds as such. In Part III., entitled 'Creeds for To-day,' Mr. Lamont lays down certain large guiding maxims for the work of revision. He distinguishes between a Church's Confession and its Testimony—the one concerned only with the foundations of the Christian religion, the other setting forth what a Church has learned of truth by following its own distinctive path. The Confession

is the key which the Church uses to interpret Scripture, believing as it does that by this key Scripture interprets itself. The contrast is worked out effectively.

Mr. Lamont has earned the gratitude of all men of goodwill by this masculine and glowing book.

THE FIGHTING INSTINCT.

The Fighting Instinct, by Professor Pierre Bovet, Litt.D., Director of the Jean-Jacques Rousseau Institute at Geneva, translated by Mr. J. Y. T. Greig, M.A. (Allen & Unwin; 10s. 6d. net), was first published in 1917, when the need for an explanation of war might seem to have been more urgent than to-day. In 1917 the slogan 'the war to end war' had become almost an article of faith. At any rate it was sincerely, even fervently, believed by many who are now disillusioned. For the dread of another war once again casts its shadow over suffering humanity, and the forces of evil let loose in 1914 are still at large.

These facts have given Professor Bovet's work a new value, and the book has therefore been republished and translated into English because it is felt that guidance is needed for those in whose hands lies the onerous task of educating the coming generation, and who are perplexed to know what attitude should be adopted towards those aggressive tendencies which the war threw up into such vivid relief, and which still persist.

The arrangement of the book is as follows. First is an analysis of the fighting instinct in the child, taking for its starting-point a large number of abstracts from narratives written by schoolboys, and describing tussles in which they or their acquaintances were involved; then, a study of how the fighting instinct evolves and alters under the pressure of social needs; and, finally, some reflexions on the practical conclusions educationists may draw from such a collection of facts.

Note that the author uses the term 'fighting instinct,' which, he affirms, finds expression in play. 'Play,' says he, 'is rehearsal, without immediate utility, which exercises the young animal for tasks he will have to fulfil as an adult. Life will impose conflicts upon him. He has therefore to practise fighting in his youth.'

Such a thesis would appear at first to be a very pessimistic one, but fortunately for mankind, though instincts are inevitable and must not be suppressed,

they may be sublimated. The suppressed instinct becomes a mental irritant, the sublimated instinct is the mind's salvation. Thus the author affirms that 'the true method of pacifist education can only be one of diversion, recognizing, not only the universal and permanent character of the fighting instinct in the human race, but also its grandeur, beauty, and potentiality for good.' And with shrewd common sense he emphasizes that it is not the pacifist education of the individual that has to be done first, but that of the governing classes.

Professor Bovet's work should find a place upon the shelves of all those who share the author's faith that the catastrophe of war between civilized peoples need not be inevitable.

THE NEW TESTAMENT—AN AMERICAN TRANSLATION.

The University of Chicago has issued a translation of *The New Testament* in modern English (\$3.00). The translator is Professor Edgar J. Goodspeed, whose competence for such work is unquestioned. He declares in the preface that 'there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.' But happily this does not imply any serious breach between the idioms of the two great branches of the English-speaking world. There is singularly little in this translation that will sound strange to the English reader. Just a touch here and there, as, for example, in the Book of Revelation, 'wheat at a dollar a quart'—a phrase calculated to reach the heart of the American farmer, whose dream in pre-war days was of wheat at a dollar a bushel.

The text is given without the usual divisions of chapter and verse, and there are no footnotes. Doubtless this has its advantages, but it does not facilitate reference to particular passages, and may in certain cases leave the reader in perplexity, as, for instance, where Jn 5⁴ and 8¹⁻¹¹ are omitted without explanation.

In 1 P 3¹⁹ Professor Goodspeed adopts the suggestion of Rendel Harris, which Moffatt also accepts, that the name of Enoch should be inserted in the text. This brilliant emendation has received less attention than it deserves, considering the extraordinary doctrinal significance of the passage. In 1 Co 13³, Professor Goodspeed, evidently reading *καυχῆσθαι* for *καυθήσθαι* (after SAB)—a reading

strongly defended by Dr. Hitchcock in *THE EXPOSITORY TIMES* for August—translates ‘Though I give myself up, but do it in pride.’ In the Apocalypse it is surprising to find the distinction between ζῶον and θηρίον ignored, so that both the four living creatures round about the throne and the beast from the abyss are alike denominated ‘animals.’ It seems a tame rendering to speak of the number of the beast as ‘the animal’s number.’ Whatever that alteration may suggest in America, to English ears it suggests the Zoo.

Every translation has its own felicities and weaknesses, and this one is no exception. ‘Do not worry about to-morrow, for to-morrow will have worries of its own,’ seems both accurate and singularly happy. On the other hand, ‘Go away from me, you who do wrong,’ seems but a feeble substitute for ‘Depart from me, ye that work iniquity.’

On the whole the translation is excellent and most readable, less colloquial perhaps than Weymouth, lacking something of the distinction of Moffatt. Doubtless the day will come, though it may still be somewhat distant, when all the best from these modern versions will be gathered into one noble volume, destined to become the English New Testament of the future. To that work Professor Goodspeed’s translation is fitted to make some contributions of value.

GREEK RELIGION.

Greek Religion to the Time of Hesiod, by Mr. A. Le Marchant (Sherratt & Hughes; 7s. 6d. net), is a book which does far more than fulfil the promise of its title. It is the work not merely of a competent Greek scholar, but of one who has a philosophy of history and a profound ethical insight. The development of ancient Greek religion is carefully traced in its weakness and its strength, its glorious achievements and its tragic failure. The numerous Greek quotations which adorn almost every page may appear at first somewhat repellent to the English reader. It will be found, however, that the book can be read and enjoyed by one who has no knowledge of Greek. At the same time the quotations are so apt and telling that it is to be regretted that translations of them have not been given.

For there is much here to interest the general reader. The persistence of ancient religious beliefs and customs down to quite modern times

is fully illustrated. It may seem fanciful to speak of the κῆρες that lurked everywhere, haunted the house, entered a man’s body and tainted his food, as ‘the predecessors of the modern microbe,’ and to see in the belief that aromatic herbs could ward them off ‘a glimpse of the modern theory of disinfectants’; but surely there is more than an accidental resemblance between the modern housewife’s mania of spring cleaning and the annual spring festival of the Anthesteria, when ‘with invocations and imprecations the bogies were cleared out of the home, and were warned that their right to sojourn in it was ended.’ Very interesting also is the story of the Woodpecker God, which has left traces in the Pecks, Pickerings, and Peckhams of to-day.

A study of Greek religion naturally leads to a comparison with Hebrew religion. This comparison is here finely wrought out, and it is shown how Greece, at one time far in advance of Judæa both intellectually and ethically, finally lost her way. ‘Great was the achievement that raised such creations upon the old noisome soil of barbaric religion, transfigured the loathsome into things of beauty that, when expressed in stone, should live as the admiration of all time.’ But, with it all, Greece lost her way because she ‘failed to create in her noble gods the nobility of a righteous character.’ ‘Then did the world that beheld her ruin deem it even better so: that men should learn that eloquence uninspired by conscience, art shorn of morality, genius unadorned by righteousness, and beauty bereaved of her white-robed sister purity, ended in the corruption of the grave.’

RAMÓN LULL.

Here is a book, written by one of the most picturesque and moving figures in Church history, which has been a classic for more than six hundred years, and yet this is the first time it has been translated into English. Ramón Lull’s extraordinary life was a romance. To this young gallant, born in crusading times, there came a passion that burned up his life to win the Moslem world for Christ, not by force of arms, but by quietly proving the superiority of Christianity to all its rivals. To this end he devoted himself, giving years to Oriental study, founding colleges here, there, and everywhere, for training others in the thought and languages of Eastern lands, spending himself unwearingly to rouse the Church

and Europe to face its colossal task, himself confronting huge risks as a missionary in fanatical Africa, sometimes with surprising success, sometimes with persecutions and imprisonment and the narrowest of escapes from death, but always returning, till, at long last, this amazing pioneer of Foreign Missions was done to death and won the crown of martyrdom. It is a full life crowded with activities. And yet that is only one side of it all. His output as an author was prodigious. That is a way they have in Spain. Did not Calderon write one hundred and eighteen dramas and seventy-two autos; and Lope de Vega some fifteen hundred plays, besides much else? And Lull is said to have been as prolific, to have written some thousands of works, of which, so it is said, four hundred and eighty-six are known, dealing with metaphysics, logic, ethics, physics, medicine, mathematics, chemistry, theology, and religion. Moreover, he ranks very high among the mystics, though even such a crowded book as Inge's has never a mention of him: and finally he was beatified by Pius IX. Well may the translator of *The Book of the Lover and the Beloved* (S.P.C.K.; 3s. 6d. net)—a beautiful little work—declare that he has richly earned his title “‘Doctor illuminate, Martyr unconquered of Jesus Christ, Master universal in all arts and sciences.’” But in his own country Lull receives the simpler homage of a saint.’ At last we seem to be going to have a chance of studying him in English. There is talk in the preface of a series of volumes. The present one consists of a number of short paragraphs expressive of the thirst of the soul for God and of the Beloved's kindness to His Lover. It is not easy to describe. Perhaps it is as reminiscent of Tagore in certain moods as of any modern. But the author's studies of the Sufis have plainly influenced him, and his book constantly reminds one not a little of the more restrained of them. That is enough to indicate where its readers are to be found. Denney once declared that Tagore to him was ‘mere moonshine’; and there are those to whom this little work would be entirely boring. But any one with any mysticism in his soul, any lover of Ruysbroeck or the like, will here find a rich vein of gold which he will work for many days.

THE BAPTIST CHURCH IN BRITAIN.

A History of British Baptists, by W. T. Whitley, LL.D. (Griffin & Co.; 10s. 6d.), is a work which has

involved immense labour and care. The writing of Church history is no easy task, and in this case the difficulty is greatly enhanced by the fact that the Baptist Church from the first had little unity, but consisted of a number of scattered meetings which sprang up sporadically and maintained a more or less isolated existence. It would have been a dreary and endless business to have chronicled the annals of each little body. What is needed is a survey of the whole field, giving the general lie of the land and showing the various features in their true perspective. This work Dr. Whitley has successfully done. He is an acknowledged authority on the subject, and he handles his facts in a fair and judicious way. He does not stress unduly, as others have done, the controversy about Baptism, or the relation of Church and State. Rather he finds the distinctive principle of the Baptists in ‘the Missionary Purpose of the Church.’ ‘Once again there arose within Christendom a band of brethren who united practice with theory. It devoted itself to propaganda, it pledged its adherents, it impressed on them the duty of winning disciples for Christ.’ But surely every Christian Church would make a like claim for itself, and what is common to all can hardly be the distinctive principle of any.

In the course of his history Dr. Whitley brings out three interesting groups of facts which have previously been overlooked. These are (1) the influence of Baptists in the army of the Commonwealth, where they were wont to be classed generally as Independents; (2) the introduction of congregational hymn-singing; (3) the Baptist priority in organized Sunday-School work.

The relation of Bunyan and Milton to the Baptist Church is thus summed up. ‘A further consequence of Bunyan's aloofness was that his popularity did nothing to advance the Baptist cause. And the same may be said of the other great author of this time, John Milton. Thus the two greatest authors of this period, though both of them holding Baptist views, chose to hold aloof from all Baptist life. We may be proud of them to-day, but they were not proud of Baptists then, and the main body of Baptists then held no intercourse with them, and gained nothing from their lustre.’

Probably the complaint is well grounded that the Baptists have not received the attention they deserved in the pages of Church history. This

book will do something to remedy that defect, and it will secure for its author a permanent place among the historians of the Baptists.

CHRISTIAN SOCIALISM.

Among the many writers on Sociology, Mr. Arthur J. Penty occupies a place of his own. His writing is always incisive, and his views on the whole problem of Industrialism are radical in the truest sense, going as they do to the root of the matter. In his new work, *Towards a Christian Socialism* (Allen & Unwin; 6s. net), he continues his double attack on the iniquity of the capitalist system on the one hand, and the fallacies of Socialism on the other.

His fundamental aim is to assert the supremacy of human personality, and to construct a social order that shall acknowledge and maintain it. Here he joins issue not only with the capitalist, who would make man a mere machine, but also with the socialist, whose only hope is in the reconstruction of material conditions. 'It is vain to suppose that the brotherhood of man can be promoted merely by a change of environment. The search for a social system that shall be constructed so perfectly that the evil desires in man will balance and neutralize each other in an equilibrium of good, is as vain as the search for perpetual motion.'

It is a dark picture that is here drawn of the gulf into which modern civilization is slipping—the prodigious wastage of the natural resources of the earth, the feverish search for new markets, leading to international rivalry and war, the worker reduced to being the slave of the machine, the scientist with cold impartiality creating engines of destruction; then the disillusionments of a hollow peace, the shrinking of the world's commerce, the overwhelming problem of unemployment, and the ominous rumblings of the European volcano.

Whatever we may think of some of Mr. Penty's remedies, this is a book full of strenuous thinking, fresh and well expressed, and supremely fitted to emancipate the mind of the reader from many an economic fallacy.

CHINA.

China is one of the problems of to-day, and in his book *China in the Family of Nations* (Allen & Unwin; 7s. 6d. net), Dr. Henry T. Hodgkin, Secre-

tary of the National Christian Council of China, points the way to its solution. His book is partly historical (these chapters are not only interesting but supply the setting necessary for an understanding of China's present relations with the West), and partly what may be called argumentative. We have a picture of ancient China, with her art, her literature, her philosophy, and her religious aspirations. We trace the influences which have gone to make the China we see to-day. And then we listen while the author handles the question of China's future. This last chapter is important, since it sums up the conclusions to which the writer's experience and reflexion have brought him. There are three possibilities before China—disintegration, denationalization, and reintegration. Mr. Hodgkin hopes for the last, and he sees that towards this the Chinese have most to contribute, though the West has its own share to do. What is most likely is a synthesis of what is best in China's traditional thought with the master truths of Western civilization and religion. In this connexion the writer has something entirely favourable to say of the influence of Christian Missions in China. 'Without this gift (that Christ has to give) I do not see how China can weather the storm.' This is a book of real value, written by one who knows his subject, and looks at its problems with clear eyes and a broad understanding mind. It ought to have a wide influence.

In his animadversions upon Christianity as exemplified by average professors of it, Mr. George Frederick Wates deals many a shrewd blow, too many of which get home, in his book, *The Religion of Wise Men* (Allen & Unwin; 4s. 6d. net). In his attack upon ancient creeds, some articles of which clergy recite at every service, though upon their own admission they do not believe them in the plain sense of the words, he will command a large measure of support. When, however, he repeats the old criticisms of Marcion and many others upon the Bible as the rule of faith and practice, and in addition heaps scorn upon the doctrine of a progressive revelation, many will feel that he is on a very insecure footing. Some may be pardoned if they conclude that Mr. Wates does not understand what the newer views of Scripture really are. Our author has the merit of being more interested in positive construction than in

negative criticism. He lays down the foundation principles of a new universal religion, modestly setting them forth as tentative suggestions. They are belief in God the all-pervading Spirit ; in Jesus the Unique ; in Willingness to accept Truth from any quarter ; in Universal Obligation on the Able-bodied to Work ; in Universal Brotherhood ; in Obligation to Active Benevolence ; in the Simple Life and in the Moral Betterment of Mankind. Very good. Mr. Wates, however, does not deal with, if indeed he sees at all, the main difficulty. Something very like this has been suggested before, but mankind has not appreciably responded. Creedless churches with a simple but earnest message of Divine Fatherhood and human Brotherhood are by no means unknown. Why have they attained so very little influence ?

In his *Essays in Applied Psycho-Analysis* (Allen & Unwin ; 18s. net), Dr. Ernest Jones sets before us an amazing compilation. One might be excused if one found it evidence of the author's suffering from what he himself somewhat boldly designates the 'God-complex.' Just because of the extraordinary range of topics the reader ceases in some measure to be convinced of the author's right to speak with any great authority. The subjects include Hamlet and the Holy Ghost ; the art of Del Sarto and common salt ; the English language and the Irish question ; Louis Buonaparte and the Madonna ; 'dying together' and the psychology of war. Yet in most—we would except 'dying together' and the Holy Ghost—the author has something suggestive to urge, and gives evidence of wide reading and keen critical ability. Thus in the essay on Hamlet, which we regard as the best, whether or not we accept the view that Shakespeare-Hamlet was suffering from an Œdipus-complex, we find a penetrating criticism of other proposed solutions of the problem raised by the infirmity of purpose or of action shown by the Prince of Denmark. Part of the interesting disquisition on salt had been better veiled in the decency of a dead language. It is repulsively filthy. Science, of course, must be allowed all freedom to study filth, but its discussion need be open to the general public no more than a gynæcologist's consulting-room.

We have come to look upon Messrs. Black as the publishers *par excellence* of books of reference. One

of these books of reference has just run into its fifth edition. It is *Careers for our Sons* (5s. net), compiled and edited by Mr. D. W. Hughes. It is a guide to the professions and commercial life, and the information given, though not always quite complete, appears extremely accurate. We have tested it on various points and did not find any inaccuracies, and prospects are not made too rosy. Such omissions as appear are of small matter, and we can thoroughly recommend the volume as a guide in the choice of a profession, especially with regard to cost of training and probable openings.

Death, its Cause and its Conquest, by the Rev. J. L. N. Pheasant (Blackwell ; 2s. net), is modestly called 'a suggestion.' It is a brief treatment of a great theme. The writer advances the view, which has recently had some attention given to it, that creation from its birth and through all the anguish of its upward struggle has been marred by an evil power. 'Without entering into the question of an hierarchy of evil, in detail, it will be sufficient to allow that if the fall of man was due to the temptation of the devil, there is no reason why he should not have begun to thwart the great Creator's plan at an earlier period.' The writer goes on to speak of how Christ by His Incarnation and Resurrection has turned defeat into victory. The treatment is firmly Christian and its tone devout.

The late Professor Cooper regretted that the *Irenicum* of 1629 of Dr. John Forbes had never received an English dress. Rev. Edward Gordon Selwyn, M.A., has set himself the task of rectifying this strange omission—*The First Book of the Irenicum of John Forbes of Corse* (Cambridge University Press ; 12s. 6d. net). He has done his work as translator and editor exceedingly well. As an Englishman and Anglican he is to be congratulated on his knowledge and understanding treatment of a difficult period of Scottish Church history, as attested by his valuable introductory essay. It is the controversy aroused by the Five Articles of Perth that is the subject ; and from a different point of view from that which has become traditional in Presbyterian Scotland, Mr. Selwyn gives an account and estimate of those stormy times. All who are interested in the question of larger re-union of the Churches will find this book helpful and suggestive.

Judging from results, there are few things more difficult to do than to write children's sermons. Thirty-six years ago the Synod of the Reformed Presbyterian Church made Mr. Struthers' gift known by asking him to write a magazine for the young people of the Church. In this way 'The Morning Watch' was begun, and now the volumes of 'The Morning Watch' are out of print, and Mrs. Struthers has collected a number of stories from it. They are published with the title *Stories Twice Told*, by the late Rev. J. P. Struthers, M.A. (James Clarke ; 3s. 6d. net).

Mrs. Struthers says of the volume, 'If it finds favour another may follow, for the well is deep.' We venture to predict that another volume will be called for. For Mr. Struthers had the gift of telling a story in a very natural and pleasant way, and of making the story teach something without being any the less interesting on that account.

A volume of Sunday Evening Addresses has been published by the Rev. J. A. Patten, M.A., M.C., with the title of *Faces through the Mist* (James Clarke ; 5s. net). The volume is made up of several short series of addresses. The first series takes certain Bible characters to typify the great human relationships. So we have the father in the parable of the Prodigal Son as the 'good father,' and Hannah as the 'ideal mother,' Andrew as the 'loyal brother,' Miriam as the 'unselfish sister,' and Jacob and Rachel the 'true lovers.' The second series deals with 'Men in the Shadow,' men who are overshadowed by greater personalities. The points in the addresses are well made, and they are forcibly written.

In the November number of this magazine a book was reviewed which deals in the most critical manner with the career and character of Mrs. Eddy, and with the claims of Christian Science. As an antidote to that drastic criticism here is a book of discipleship, *Christian Science and its Discoverer*, by E. M. Ramsay, C.S.B. (Heffer ; 4s. net). It is a sympathetic and admiring account of Mrs. Eddy's life and of the development of the Christian Science 'Church.' This book is not nearly so able as the criticism we have referred to, but it is a pleasant and amiable narrative from the Christian Science side. A concluding chapter summarizes the achievements and the contributions to human

welfare which the writer claims for the Christian Science faith.

The Covenanters under Persecution, by Dr. Hector Macpherson (W. F. Henderson ; 5s. net), won for its author his doctorate of philosophy from the University of Edinburgh. It is not a history of the Covenanters, but a study of their religious and ethical thought. After placing the movement in its political and ecclesiastical setting, the author devotes the main part of his thesis to an exposition of its dominant religious ideas, its popular beliefs and superstitions, its personal religion and social ethics.

The period of the Covenanters is one of the great storm centres of Scottish history. Despite all that has been written on it, there is certainly room for such a sane, well-informed, and judicious estimate as we have here. Dr. Macpherson has thoroughly mastered his material, and while he does not conceal his admiration for the Covenanters, he rarely suffers his judgment to be biased. His positions are firmly supported by apt quotations from the writings and speeches of leading men of the time. Their contention is shown to be no fruit of a sour distemper or sullen fanaticism, but a heroic struggle for Christian democracy against absolutism, for liberty against tyranny in Church and State.

The Headship of Christ is declared to be 'the master-concept of the social ethic of the Covenanting movement, for, pressed to its logical conclusion—a Headship of Christ over the Bible as well as the Church, over social as well as ecclesiastical life—it spells not only freedom of conscience, but also the establishment of the Kingdom of God upon earth and the ethical upliftment of the human race.'

Dr. Macpherson has inherited the literary grace of his distinguished father, whose leading articles in the 'Evening News' were wont to delight the Edinburgh student world of twenty years ago, and his thesis on the Covenanters is a work of permanent value.

The question of reunion among Christians of different religious bodies is one of the really urgent problems of to-day, and the Rev. C. Sydney Carter, M.A., late Rector of Aston Sandford, has done a service to the whole Church by his timely book on *Ministerial Commission* (Longmans ; 2s. 6d. net).

For it is on this question of a valid ministry of word and sacrament that the most pressing difficulty appears. Mr. Carter discusses the subject with singular breadth of mind, and with a sound equipment of scholarship. His method is mainly historical. He begins with the New Testament, and then deals with the Early Church, the Reformation, and finally with the present day. The all-important data of New Testament ministries are elucidated by a careful and thorough inquiry, and his general standpoint will be understood from the conclusion of his Scriptural investigation that 'in the New Testament and the sub-Apostolic Church there is no evidence that any special form of ministerial commission was regarded as the necessary channel of divine grace or as a vehicle for the operation of the Holy Spirit.' Mr. Carter recognizes the expediency of an agreement on the necessity of the episcopate for a united Church for obvious reasons, but he repudiates in the name of history and Scripture everything like sacerdotalism or apostolic succession, and advocates as the way of reunion the 'mutual recognition of orders.' The whole discussion is tolerant, large-minded, and well-informed, and a book like this can do nothing but good wherever it is read.

In her book, *A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel* (Longmans; 8s. 6d. net), Eva Gore-Booth has, we fear, attempted too big a task. Half of the volume is occupied by introductory essays on the Being of God in relation to the threefold inner personality of man. She explains how she had to cut them down, and in the process, it seems to us, both their literary quality and their intelligibility have suffered seriously. They are neither easy to read nor to understand. When the authoress begins the task promised in the title, she sets before us an astonishing mixture of suggestive thought and shrewd remark with things that are often extremely fanciful and far-fetched and sometimes grotesque. She is entitled to maintain, if she will, that the danger of an Empire or the oppression of a people is a small matter compared with the killing of a single soldier in their defence. When, however, she holds the miracle of the miraculous draught of fishes to be incredible because Jesus could never have willed the death of one hundred and fifty-three large fishes, we really find her tiresome. For a parallel to this work we should have to recover

some of the (happily) lost writings of the less restrained of the Gnostics.

The study of Symbolism has often been remote and unprofitable enough; but, as presented by Mr. Maurice H. Farbridge, M.A., in his *Studies in Biblical and Semitic Symbolism* (Kegan Paul; 10s. 6d. net), it becomes interesting and alive. Practically every aspect of the subject is dealt with in this comprehensive study, which is not strictly confined, as the title might suggest, to Biblical and Semitic symbolism, but makes occasional excursions into the symbolism of India and Greece. Trees, plants, flowers, animals, numbers (e.g. 3, 4, 7, 10, 40, etc.), mourning and burial customs, and the symbolisms associated with Jewish worship (e.g. incense, cherubim, etc.) and life (e.g. circumcision) are discussed and expounded with much illumination, while a separate chapter is devoted to symbolic representations of the Babylonian-Assyrian pantheon. Mr. Farbridge has interesting suggestions of his own to make on many controverted topics, e.g. Hebrew bull-worship, of which he says that 'the Hebrews regarded the bull not as an *image* but as a *symbol* of Jehovah.' On the philological side, too, he throws out occasional hints worthy of the consideration of Semitic scholars, as when, in speaking of the digital system of numeration, he suggests that the Hebrew word for 'five' (*hamesh*) may be connected with the root *mashash*, 'to feel, grope, touch with the hand.' This, if correct, would be an illustration of the theory that many Hebrew trilateral forms really originated from bilaterals. In a second edition, the 'Nazirite' of p. 236, and the 'sandles' of p. 276 should be corrected to 'Nazirite' and 'sandals.'

Notes on the Scripture Lessons for the Year 1924, vol. lxxx., with maps, illustrations, and other helps (National Sunday School Union; 4s. 6d. net), is a guide to the British International Lessons, and includes a section on the Primary Lessons. The latter seems to us excellent, and, as a syllabus, superior to the more advanced course. The 'aids' provided, however, are in both cases sound and helpful. There are many articles on general topics by competent hands, including notes on recent relevant literature. With such help as this he would be a poor teacher who could not make a lesson interesting.

A book which will be of immense service to the educated layman, and a help even to the educated clergyman, has been written by the Rev. R. H. Malden, M.A., Vicar of Headingley, on *Problems of the New Testament To-day* (Oxford University Press; 6s. 6d. net). Its main thesis may be said to be this: the critical work done on the New Testament has had one result of great importance, it compels us to treat the New Testament not as a corpus of precedents but as a body of principles. It is the general tenor or message or substance of the New Testament that is important, and we can no longer go on using it as a collection of proof texts. In point of fact many of the details are of uncertain worth. Mr. Malden shows that Christ's words were modified in transit by the hearers' prepossessions, by the moulding of oral transmission during thirty years, by the influence of translation, and by the ancient freedom of modification to suit a purpose. This destroys the older view of the authority of the New Testament, but does not (as Mr. Malden well shows) invalidate the truth or authority of the New Testament on a better and broader view. On the basis of this general outlook the writer proceeds to discuss each section of the New Testament in turn, dealing with its claims to authenticity and its substantial truth for all time. The scholarship of the whole discussion is sound, and its conclusions are reassuring. If any one wishes to know what the New Testament is, why we may receive it with confidence and what it has to say to us, he could not do better than go to this well-informed and enlightening volume.

Adventures with the Bible in Brazil, by Mr. F. C. Glass, is published by Messrs. Pickering & Inglis, and though bound in cloth, profusely illustrated, and containing two hundred and twenty well-printed pages, it can be purchased post free for 4s.

Mr. Glass first sailed to Brazil in 1892, apparently as an engineer, and the story of the way in which he was led to be a Bible colporteur forms the opening theme of his book. Thereafter some twenty chapters are devoted to an account of his wonderful adventures, trials, and escapes during the exercise of his new vocation, the whole reading like a modern edition of Borrow's 'Bible in Spain.'

Like his illustrious predecessor, Mr. Glass makes a vigorous attack upon the Roman Catholic religion as he found it in Brazil, 'where,' says he, 'nearly all the murderous attacks made on Gospel preachers

and believers alike are directly traceable to the priests.'

The manner of his counter-attack is quite refreshing. Imagine him approaching a potential buyer of his Book.

'I presume you are a Catholic, sir. If so, here is a letter of the great Apostle, St. Paul, to the Church of Rome of those early days, teaching them pure and apostolic doctrine—what to believe and do, and what to avoid. Everybody who believes in the Catholic Apostolic Roman Church is simply bound to read this book; it was written for them especially. Here follow all the rest of the apostolic writings, absolutely complete, including two letters of St. Peter himself. This volume is complete, well bound, approved of God, and only costs two shillings.'

Who could resist such an appeal?

Lessons from the Old Testament, by Canon M. G. Glazebrook, D.D. (Rivingtons), must be well known by this time. There are two series, one for senior pupils ('Senior Course') in three volumes, the other for juniors, hitherto in three volumes but now in the book before us in one, and at the modest price of six shillings. Nothing could be better for teachers than such a book as this. The text is illustrated by a series of historical maps, and by pictures of places, and objects in the British Museum. The notes are not so full as in the Senior Course, and we miss the excellent dictionary which that course contains, but the junior 'Lessons' are as well done, and nothing better is before the public. It ought to be added that this edition is a revised and in many ways an improved one compared with the older edition.

The Mystery Rivers of Tibet, by Captain F. Kingdon Ward, B.A., F.R.G.S. (Seeley, Service; 21s. net), has the sub-title 'A Description of the Little-known Land where Asia's mightiest Rivers gallop in Harness through the narrow Gateway of Tibet; its Peoples, Fauna and Flora.' This is as good an account as could be given of the contents of a fascinating volume of travel. Captain Ward is an experienced voyager, and in particular knows the East intimately. He has a picturesque style, an observing eye, and a large humanity. One of the charms of the book is its sketches of 'characters.' Here is one, e.g., we seem somehow to recognize: 'Chang knew little of western thought.

He was ignorant, old-fashioned, conservative, bigoted, obstructive and—a gentleman.' The 'mystery rivers' are the Yangtse (the part which is found outside China), the Mekong, and the Salween, and it is the lands enclosed by their windings that are here described.

Although both Poles have been reached, and the mysterious portions of the surface of the Globe are growing rapidly smaller, and threaten soon to lose all their charm of mystery, there will for long be abundant scope for adventure and hardy enterprise in scientifically investigating the more remote regions, especially in the Arctic and the Antarctic. Dr. W. S. Bruce was an intrepid explorer, a careful observer, and above all a fine character, whose story is good, and does good, to read. It has been well told by R. N. Rudmose Brown, D.Sc., in *A Naturalist at the Poles: The Life, Work, and Voyages of Dr. W. S. Bruce, the Polar Explorer* (Seeley, Service; 25s. net). The book is profusely illustrated with splendid views and provided with maps.

To the Alps of Chinese Tibet, by Mr. J. W. Gregory, F.R.S., and Mr. C. J. Gregory, B.Sc. (Seeley, Service; 25s. net), is an account of a journey of exploration up to and among the snow-clad mountains of the Tibetan frontier. No time has been lost in publishing the record of this journey which, after having been long planned, was made in 1922. It is a book primarily for the geologist. The writers state that 'any conclusions can only be tentative until our collections have been investigated, and that work is still unfinished.' Apart from the geological interest it may be read as a pleasant record of travel in one of the least known and most inaccessible regions of the globe. The narrative is clear and fascinating, and is illustrated with a large number of beautiful photographs and maps.

Mrs. Colliver Rice has spent a number of years in Persia, and her account of *Persian Women and their Ways* (Seeley, Service; 21s. net) bears all the traces of intimate knowledge with Moslem women, and with members of the Bahá'í sect, with Parsis, Jews, and Eastern Christians. Mrs. Rice deals with the customs of all these sects separately. But there is one thing common to almost all the women, and that is their subservience.

In the Persia of olden days women were held in

respect and had equal rights with the men. 'What a contrast,' says Mrs. Rice, 'is seen in the position of women of Persia to-day. Behind the veil out of doors, behind the curtain indoors, left out of every social function, public or private, in which men play any part, they are seldom educated, trusted, valued, or respected.' 'How could a country progress,' she asks, 'with its womanhood handicapped to this extent?' Those who are interested in the emancipation of women should read Mrs. Rice's interesting book.

'In two religions only in Persia,' she says, 'is the position of women tolerable.' The new cult of Baha'ism believes in the equality of the sexes. There the atmosphere is very different from that of a Muhammadan house. But 'better still are the conditions in the Christian homes which are now found in many parts of Persia.'

Two books published by Messrs. Seeley, Service & Co. would make excellent Christmas gifts for boys or girls. For the boy or girl who wants to know how things are made they have issued the sixth volume of their 'Science for Children Series.' *Great Inventions and How they were Invented*, by Charles R. Gibson, F.R.S.E., is the title (5s. net). The author says it is intended for children from eight to fourteen. We think he is a little optimistic in his estimate of the intelligence of eight. But it would certainly be an excellent present for any one between twelve and sixteen.

The publishers cater for every taste, and so we find that for those who like something more stirring they have issued *The Romance of the Sea Rovers*, by E. Keble Chatterton, B.A.(Oxon.) (6s. net). It is a thoroughly good account of the stirring adventures of Sea Rovers from the times of the Phœnicians, Egyptians, and Vikings, down to the present day.

Straight Gait, by the author of 'Tarvey' (Skeffingtons; 2s. 6d. net), professes to set up a standard of Christian doctrine based upon what Jesus of Nazareth said and did. In reality it consists of a series of offhand remarks by a superficial reader of the four Gospels. While professing reverence for certain elements in the teaching of Jesus, the writer freely criticizes and rejects the rest. And all is done with an offensive air of superiority. The parable of the Unjust Judge is spoken of as 'this unfortunate little story,' and the wish is expressed that for the credit of the Master, Matthew and Luke

had forgotten more. One is left wondering why the writer sought his standard of conduct in the teaching of Jesus at all, for if He had been such as is here represented, the question of what He thought and did would be of little significance to-day.

A book of consolation for the burdened and suffering has been published by the S.P.C.K. The title is *The Heart of the Eternal: A Cordial for Christ's Brave Soldiers in the Battle of Suffering* (2s. 6d. net). There are some fifty brief meditations, which keep close to the text of Scripture. The selection of Bible passages which can yield comfort to the heart is made with insight, and the brief expansion is fitted to bring the message of each home. This is a helpful little book. The author's name is not given.

Professor T. H. Robinson, who recently gave us a valuable book on Hebrew Prophecy, has again placed all real students of the Old Testament heavily in his debt by his publication of *The Book of Amos, Hebrew Text, edited with Critical and Grammatical Notes* (S.P.C.K.; 2s. 6d. net). Here is collected in extremely handy form all the material necessary to the reading of the original with the maximum of ease and pleasure, a beautifully printed text which embodies the best emendations, brief but very pointed notes on every important grammatical or syntactical phenomenon, with constant reference to Driver, Davidson, and Gesenius-Kautzsch, and a full vocabulary, including every word that occurs in Amos. For the study of Latin and Greek, helps of this sort have long existed in abundance: why have we had to wait so long for such a treatment of a Hebrew book? Exegesis one can find in abundance elsewhere; but this little book, by its clear, terse, and simple presentation of the grammatical and syntactical facts, will prove an invaluable boon to all, and especially to beginners who desire to rest their exegetical studies upon a sound linguistic basis. There could be no better introduction to the study of Hebrew, and its ridiculously low price brings this admirable little volume within the reach of all.

The First Six Centuries, by the Rev. F. W. Vroom, D.D., D.C.L. (S.P.C.K.; 2s. 6d. net), fulfils its professed end of giving Sunday-school teachers and Church members some slight but accurate informa-

tion about the heroes and saints of the early Church. We might complain that the title is not sufficiently indicative of this very limited purpose. The framework of history is altogether too slender to convey any true idea of the significance of the various phases of the Church's struggle.

A story is told of a simple Serbian to whom an Englishman was trying to make clear the intricacies of the League of Nations. It was not easy; and ultimately the Englishman said that it was a device for the abolition of war. Whereupon the Serbian drew himself up to his full height of six feet four and said, with profound feeling: "Please God, there will always be war in Serbia." The story is told in the opening chapter of *The Gospel and International Relations*, by the Rev. John W. Coutts, M.A. (S.C.M.; 4s. net, and in paper covers, 2s. 6d. net). It is told to show how a man's idea of God is related to his idea of international relations. And the guiding idea of this book is that men's conduct ultimately depends upon their thought of God, and, further, that there is no hope for betterment of international relations apart from the international acceptance of Christ's thought of God. The book is, however, a far bigger thing than its title indicates. It traces the development of the wider conception of human duty through the Bible, period by period, and then through history since then, concluding with chapters on nineteenth-century nationalism and the present after-war conditions. It is a strong book, written certainly with passion, but also with quite unusual ability and knowledge. Its sketch of Old Testament thought, *e.g.*, is masterly, and will inform the average reader on this as on other subjects with sound ideas of what the Bible really is and teaches. There are none of the feeble platitudes that are so easy to produce on such a subject. The thinking is clear and sane, and its expression restrained, and pointed by frequent humour. And, above all, its review of the course of history in Christian times is both illuminating and enriching. Nothing better could happen than that a book like this should have a wide circulation and a sympathetic consideration from the educated youth in our colleges, and outside them as well.

The Student Christian Movement is producing a series of short Missionary Biographies. We noticed the first of this series some little time ago—an account of the life and work of Henry Martyn.

This was a most excellent volume to begin the series with, for though it contained no new matter it was freshly written and will certainly make Henry Martyn's work known to a greatly increased number of people. And now we have the third of the series—*François Coillard* (5s. net). This is written by Mr. Edward Shillito, the well-known Literary Superintendent of the London Missionary Society. The work of François Coillard is too little known in England. Indeed, the only considerable account of his life which has been written in English is now out of print. So, although there are several excellent French lives, this volume of Mr. Shillito's, clearly and vividly written, will bring to many who only knew his name before, a knowledge of the self-effacing French peasant who wandered over a large part of Africa preaching the gospel. Mr. Shillito gets at the essentials in Coillard, so that we follow his struggles, his seeming failures, and his apparently all too few successes as though this were a story of to-day rather than one of twenty or thirty years ago. It is an account of a life spent for things which are undated.

Christian Beliefs and Modern Questions, by the Rev. Oliver C. Quick (S.C.M. ; 4s. net), is a series of eight lectures dealing with such themes as Belief in God, the Problem of Evil, the Godhead and Saviourhood of Jesus Christ, the Resurrection and the Judgment. Canon Quick does not profess to handle these great themes exhaustively. His aim is rather to meet such difficulties as naturally occur to the popular mind. This he has done to admiration. His work manifests in the highest degree loyalty to the Christian faith, soundness of judgment, clearness in exposition, and a singularly winsome persuasiveness. It would be hard to name any book in which, within the same compass, Christian beliefs are more wisely expounded.

How shrewd may be the attack of the New Psychology on the very citadel of Faith, hitherto regarded as impregnable, and along what lines the subtle onslaught may be most hopefully repulsed, are both set forth very clearly in a little book by the Rev. H. Balmforth, M.A.—*Is Christian Experience an Illusion?* (S.C.M. ; 4s. net).

One of the most important documents of the early Christian age, whose disappearance is regrettable, was 'The Preaching of Peter.' 'It was all

but forgotten,' says Mr. Joseph N. Reagan, S.T.D., in his booklet *The Preaching of Peter: The Beginning of Christian Apologetic* (University of Chicago Press), 'till comparatively recent times, when scholars recognized its superiority over the literature with which it had been classed, and attempted to recover the fragments of the work of this evidently clear-minded and sober thinker of remote Christian antiquity.' We are given a careful study of 'The Preaching's' place in literature, an admirable essay on the beginning of Christian Apologetic, and a commentary on the fragments. The conclusion is that we have here a Christian Apology of high order 'propitiously born at Alexandria towards the end of the 1st century A.D., of Jewish and Christian parentage, and given the name of the chief of the Apostles.'

A really good book on psycho-analysis is a pleasant find, and as such we can recommend *Talks on Psychotherapy*, by William Brown, M.A., M.D., D.Sc., M.R.C.P. (University of London Press ; 2s. 6d. net). Dr. Brown is, of course, well known as an authority in this whole field, not in its medical aspects only, but in the wider range of its philosophy. There are three chapters in this book which were originally lectures given at the University of London. They are not simply a summary of Dr. Brown's previous volumes, but are supplementary and the result of further experiment and reflexion. By far the most interesting portion of this new contribution is that in which he discusses the respective positions of Jung and Freud on the question of Determinism. Freud claims to have *proved* Determinism as a fact. Brown retorts that it is incapable of proof. As a hypothesis it is essential to psychology. But that only shows the limitations of psychology in itself as an explanation of mental process. Just as psychology is vitally allied to biology and physiology on the one hand, so it is allied to philosophy on the other. It is incapable of explaining its own facts and problems, because these facts are *values* as well as facts, values that are logical or æsthetic or ethical or metaphysical. In dealing with values we pass out of time and space into a region where psychology is out of its sphere and out of its depth.

There are other points of great interest in this little volume, notably the clear explanation of what psycho-analysis is, and how it may be employed as psychotherapy. The student of this

subject will learn a great deal from Dr. Brown, for though his book is not elementary it is perfectly clear and easily followed.

A new edition of the works of Mark Rutherford is being issued by Messrs. T. Fisher Unwin. The first volume published is *The Autobiography* (3s. 6d. net). It contains a memorial introduction by Mr. H. W. Massingham. The appearance of the volume itself is attractive, but, even if it were not, this introduction should ensure a considerable circulation. Mr. Massingham speaks of Hale White as the one imaginative genius of the higher order that Puritanism has produced since the time of Bunyan. 'Hale White is indeed the only great modern English writer sufficiently interested in provincial Dissent, and knowing enough about it, to give it a serious place in fiction, and to test its quality in a series of illuminating studies of its middle and later social types. In the larger sense of the word, Hale White was as much a man of science as the widely different Butler, a passionate believer in its intellectual importance, and a powerful witness to its moral value. But, above all, he was a student of the spiritual life, and of its dawn or eclipse in members of obscure

societies, whose faith is fast perishing out of rural England.'

From Messrs. Watts comes a small booklet, by Mr. Reddie Mallet, entitled *Cancer: A Word of Hope* (1s. net). Most of its forty-eight pages are devoted to an attack upon the medical profession, who are accused of exploiting disease for the sake of the fees; while the remaining pages seek to find the origin of cancer in gastro-intestinal disorders, and its cure in the drinking of lemon juice.

In an essay which is brief for so large a topic, *The Origin of the Gospel according to St. John* (The John C. Winston Co., Philadelphia; 50 cents), Professor James A. Montgomery adduces skilfully and concisely the grounds for his conviction that this Gospel is of Palestinian origin, no matter where it may have been actually written. These grounds are the accuracy of geographical and historical references, the degree to which the theological terms and ideas of the book represent Palestinian Judaism of the early first century, and, above all, the Aramaic features revealed by a study of the language. A scholarly work of which we regret only the brevity.

Ecclesiastes xii. 8=14.

BY THE REVEREND G. MARGOLIOUTH, M.A., ST. DEINIOL'S LIBRARY, HAWARDEN.

THE present paper will deal with the translation and proper understanding of the seven verses comprised in the epilogue to Qoheleth, offering first, where needed, a criticism of previous renderings, and then suggesting a fresh revision of the same. The question of the date and authorship of the epilogue is reserved for another occasion.

It must be understood, however, that, though the present writer has, for purposes of this article, made as complete a study as possible of work done by previous investigators, he will touch only on the more important and salient points in the inquiry. More or less full discussions of the various problems under review are to be found in such works as those of Ginsburg, Barton, and others; and it could hardly be right or necessary to offer the student repetitions of what he can find elsewhere.

v.⁸.

The proper place for comment on this verse would, of course, be 1²; but a few remarks on a recent suggestion on one important point in it may, under the circumstances, be fitly introduced here: Professor Burkitt (*Journal of Theological Studies* for October 1921, and *Ecclesiastes rendered into English Verse*, 1922), has shown that in Jewish Aramaic *hebbhel* (currently translated by 'vanity') is used to designate the vapour or exhalation 'that comes from the body as seen on a cold day'; and there seems to be sufficient reason for agreeing with him that the same primary meaning was probably also attached to the word in Biblical Hebrew. Whether, however, his rendering, 'Bubble of bubbles! All things are a bubble,' will commend itself to students and readers generally may be considered doubtful.

It may, on the one hand, be a matter of taste whether 'bubble' is sufficiently poetical as the equivalent of *hebhel*; and Professor Burkitt himself agrees, on the other hand, that 'bubble' does not really express the physical significance of the Hebrew term. It adds, at any rate, something which is decidedly absent from the idea of *hebhel*.

It appears, therefore, right to suggest (with McNeile, as it happens) that 'Vapour of vapours! All is vapour,' might be found preferable, considering that 'vapour' actually represents the exact meaning of *hebhel*, and that, furthermore, many may find the rendering here proposed at least as poetical as 'Bubble of bubbles,' etc.

A remark may also be made on the variation *הַקֹּהֶלֶת* (instead of the usual *קֹהֶלֶת*), 'the Qoheleth' (probably also to be so read in 7²⁷, the ה feminine of the preceding verb to be taken as the article of the following noun). Commentators seem to have neglected to point out that an exact parallel to it is found in Ezr 2⁵⁵, where 'has-sofereth' is used to designate a certain holder of office as 'the scribe,' and equally represents a well-known definite individual.

As for the term 'Qoheleth' itself, a fully equivalent rendering would be 'great holder of assemblies,' thus combining the idea of intensity with the simple indication of the holder of an office, and rendering unnecessary the suggestion of alternatives made in the Oxford *Hebrew and English Lexicon of the Old Testament*, p. 875, col. 1.

v. 9a.

It is in this case first of all necessary to point out the flatness, lameness, and even meaninglessness of the renderings usually adopted. It is, indeed, surprising to find that Cheyne (*Job and Solomon*, 1887), following others or independently originating it, should have penned a translation like: 'And moreover (it should be said) that Koheleth was a wise man; further, he taught the people wisdom. . . .' Considering that Ecclesiastes then lay before the intelligent world of Jewish readers, where was the need to add that he was a wise man? His wisdom must have appeared a plain fact to all, and the only question was whether his wisdom was in agreement with the prevalent orthodoxy of the day.

Barton's rendering, 'And besides that Qoheleth was wise, he still taught the people knowledge,'

escapes this objection; but what is the point and where is the need of a declaration of this kind? Of course he taught the people, the book itself, to which the epilogue is appended, showing it.

Nor can it be said that the R.V., 'And further, because the preacher was wise, he still taught the people' (similarly the A.V.), is free from the charge of lameness and of making the writer of the epilogue say something that he need not have said.

But why not reproduce the best sense that the Hebrew can be made to yield by translating, 'And the more wise Qoheleth became, the more did he teach the people wisdom.' The phrase *וְיָחַד שׁ* occurs only here, so that its exact meaning can only be determined by the sense here required, and it will surely bear the rendering 'the more that' quite as legitimately as 'besides that' or Cheyne's 'and moreover (it should be said) that.' The present writer, who, before looking at any translation or commentary, always took the passage in question to bear naturally the sense now indicated, was, indeed, glad to find that 'The Geneva Bible, Mendelssohn, Boothroyd, Preston, etc.' (see Ginsburg, p. 472), adopted the same rendering; and it is much to be hoped that the correctness of it will in the course of time be recognized by students generally. Ginsburg's objection (*ibid.*) is that the construction of the sense would on this view be artificial. But why should it be regarded as artificial? It, on the contrary, has a complete right to be regarded as the natural Hebrew sense of the phrase in question, and—as has been shown—yields a much better meaning than any of the other renderings referred to. Qoheleth, so the writer of the epilogue gives us to understand, was not satisfied with having composed a telling work in his early or middle life, nor was he then, resting from the task of reading or writing, content to lead a serene private life of increased personal enlightenment; no, he strenuously continued to impart to others the increase of wisdom which fell to his share as he advanced in years, insight, and knowledge.

v. 9b.

Not much need be said on this part of the verse. The majority of modern scholars are no doubt right in connecting *וְיָחַד* with the root *וָחַד* in the sense of 'weighing,' Arab. *wazana*, instead of (as the old versions took it) with the root (also *āzan*) from which *ōzen* ('ear') comes. The verb *וָחַד*

would be best expressed by the German *ergründen* ('to get to the bottom of'). Translate: 'And he pondered, and thoroughly investigated, and set in order many proverbs.' The entire verse should be taken to mean that Qoheleth was the author not only of the Book of Ecclesiastes, but also of extensive further collections of wise sayings. His literary output, like his public teaching, grew with the growth of the wisdom which he gradually accumulated.

v.¹⁰.

In this verse Qoheleth is, furthermore, credited with having been a careful and painstaking student of the sayings of the sages that were before him. He was not only author of many words of wisdom, but also studiously made search for similar work done in the past; and the natural inference would be that he made collections of these more ancient sayings, so that he was a great editor besides being an original writer of much distinction.

As for the terms in which this statement is made, *הפֿיץ* appears—as Grätz has pointed out—well represented by Aquila's *χρησίας* ('useful,' 'full of worth'); so also Vulgate *verba utilia*. In the second half of the verse some writers have resorted to emendations; but there is really no need of it. *יִשָּׁר* is an adverbial accusative qualifying *וְכָתוּב* ('that which was written').

Translate: 'Qoheleth sought to find out sayings of worth, and that which was written in uprightness, words of truth.'

An appropriate amplified paraphrase would be: 'Insincere writings were something like an abomination to Qoheleth; he searched with all his might for words of real value, sincerity, and truth among the works left behind by authors of the past.'

v.¹¹.

The opening clause: 'The words of the wise are like goads' (*i.e.* they prick and stimulate to thought), requires no further discussion; but the following clause has been a great *crux*. Can any one pretend that a satisfactory meaning is to be gleaned from renderings like, 'as driven nails are the masters of assemblies,' or, 'as driven nails are collectors of sentences,' or again, 'as driven nails are the members of collections' (the sayings themselves being the members)? In the present writer's view the difficulty has been caused by the hitherto unques-

tioned assumption that the word *בַּעַל* is the construct plural of *בָּעַל* ('master'); but the same word, including the Massoretic pointing, may be rendered by 'in the leaves' (*עֵלֶה*, 'a leaf'; pl. *עֵלִים*, constr. pl. *עֵלַי*; with the preposition *ב* prefixed, *בַּעַלַי*); and the suggestion is that the actually correct translation is, 'like nails (or metal fasteners) fixed in the leaves of collected sayings.' Having first used the simile of goads to express the stimulating character of the sayings, the codex, whether of vellum or papyrus, with its metal fasteners employed to hold the leaves together, supplies him with another suitable simile to indicate the sharp penetrating force of the same sayings of the wise.

As regards the book-form gradually assumed by early MSS., see, *e.g.*, Sir E. Maunde Thompson in the *Encyclopædia Britannica*, vol. xvii. p. 620, col. 2, where he states as an established fact that 'the codex form of MS. gradually thrusts its way into use in the first centuries of our era.'¹

The remark should be added that the late use of '*ale*' in the sense of the leaf of a book is paralleled by the same development of meaning in the employment of the Latin *folium*, and also of the Greek *φύλλον* (see the *Greek Lexicon of the Roman and Byzantine Periods*, by E. A. Sophocles, Boston, 1870).

With reference to the last clause of the verse, 'they were given by one shepherd,' Professor Burkitt thinks that 'this is surely some corruption,' the phrase 'from one shepherd' being in his opinion 'nonsense.' To this view it is necessary to offer the strongest opposition possible. The clause makes excellent sense. The writer of the epilogue wants to emphasize the idea that, though the leaves of collected sayings before him may contain expressions of opinion that are apparently contradictory to each other, yet do they all emanate from the same Eternal Source of wisdom, the same Shepherd (*i.e.* the Deity)² having inspired them all. With this compare the Talmudic declaration that, when leading teachers in Israel take opposite sides on certain important questions, it yet remains true that 'both these and those are the words of the living God,' each side reflecting an

¹ The first century is definitely included by him. The bearing of this on the time to which the composition of the epilogue belongs is obvious enough; but of that at a later date.

² See particularly Ps 23¹, 'The Lord is my shepherd,' and Ps 80², 'O Shepherd of Israel, give ear.'

aspect of eternal truth and thus giving expression to a thought of the Divine mind.

v.¹².

The suggestion to be made in connexion with this verse is that עשה does not here mean 'make,' but 'acquire,' 'obtain as one's possession' (for fairly numerous instances of this meaning of the verb see the *Oxford Hebr. Dict.*, p. 795, col. 1). The young disciple of the wise is warned to rest content with the possession and study of the Divine Library of the books comprised in the Sacred Canon, which includes the 'words of the wise' spoken of in v.¹¹, and not to collect or study writings not belonging to the authorized collection, be such outside books extra-canonical Jewish works or purely Greek literature. Two reasons are assigned for this warning: to begin with, there would be no end of amassing writings of this nature, and secondly, the study of them would be mere weariness of the flesh. But what really lies behind the warning is the danger of contracting opinions contrary to the Divine teaching embodied in Jewish tradition.

v.¹³.

It appears to be right to take the verb שמע as used here in the late (Talmudic) sense of 'to understand from,' 'to infer' (see, e.g., Jastrow, *s.v.*). The rendering would therefore be, 'The end of the matter¹ (from which) all else is to be gathered,' or, '(in which) all is comprised' is, 'Fear God and keep his commandments'; and to fortify this statement the author of the verse adds, 'for this is the whole of man,' or, 'for this is the entire man,' so that nothing beyond fearing God and keeping His commandments is needed to make man what he should aim at being.

Modern commentators generally commit themselves to the statement that כָּל־הָאָדָם can only mean 'all men' or 'every man'; but it surely may quite legitimately (as is recognized in the Oxford [2nd] edition of *Gesenius' Grammar*, p. 411, note 1), also mean 'the whole man' (so in Field's *Hexapla* :

¹ The omission of the article before *dābhār* need cause no surprise in the late Heb. of Qoheleth; cf. similar omissions in Dn 8¹³ 11³¹, as referred to in the Oxford (2nd) edition of *Gesenius' Grammar*, p. 410.

*Ἄλλος τοῦτο γὰρ ὅλος ὁ ἄνθρωπος, and the Vulgate : *hoc enim est omnis homo*);² and, as has been seen, the sense of the passage, if this rendering be adopted, fits in well with the idea of the all-sufficiency of the canonical writings for the proper and complete development of man's higher nature.

v.¹⁴.

Considering that 'for every act,' with which the verse opens, naturally includes secret as well as hidden deeds, it would appear that the specification 'upon everything hidden' must be a very early gloss, which an early copyist embodied in the verse. The clause 'whether it be good or bad' would thus follow 'will bring into judgment,' and the right meaning seems to be that God will bring every act of man into judgment to determine, or decide, whether such act was good or bad.

The following translation of the epilogue, based on the preceding remarks and criticisms, is, therefore, now submitted to the consideration of scholars :

v.⁸ Vapour of vapours, said Qoheleth, all is vapour.

v.⁹ And the wiser Qoheleth became, the more did he teach the people knowledge; and he pondered and thoroughly investigated, and set in order many proverbs.

v.¹⁰ Qoheleth endeavoured to find sayings of worth, and that which was written in uprightness, words of truth.

v.¹¹ The words of the wise are like goads, and like metal fasteners fixed in the leaves of collected sayings: they were given by one and the same shepherd.

v.¹² And as for that which is over and above (these writings), be warned, my son: Of amassing many books there is no end, and much study is a weariness of the flesh.

v.¹³ The end of the matter (in which) all else is comprised is: Fear God, and keep his commandments; for this is the whole of man.

v.¹⁴ For God will bring every act into judgment³ (to determine), whether it was good or bad.

² Ginsburg's references to Jewish authorities holding the same view require scrutiny.

³ An early gloss adds, 'upon everything hidden.'

In the Study.

Virginibus Puerisque.

Much Ado about Little.¹

'What a forest is set ablaze by a little spark of fire.'—Ja 3⁶ (Moffatt).

HAVE you electric light in your house? It's rather nice clicking it on and off; and it's just scrumptious for reading in bed! No getting out into the cold. Just put your hand up, click, and there you are! But the other day something happened in the city where I live. All at once the lights went out, all of them, everywhere. It was just about half-past five; and many little folk were at their lessons. There they were in the middle of an exercise. 'No,' they were writing, for it was a French exercise, 'No, the daughter of the gardener's friend has no pens, but the son of the seaman's uncle had a handkerchief.' And just when they got to 'pens' the lights went out, and it seemed the teacher, so disappointed about there being no pens, could never be cheered up by hearing about the handkerchief. For how could they write in the dark? And there were boys doing their Latin verbs, walking up and down to get them into their heads. 'Cădo, cadere, cecidi, cāsum, caedo, caedere, cecidi, caesum, cēdo, cedere, cessi, cessum,' they were saying over and over when out it went. And in the shops people were running for candles and lighting the gas. And the cars all stopped. 'The trolley is off the wire,' they said. But no, though the man fiddled away with the rope nothing happened. And all the folk had to get out and walk. And in one shop the lift stuck half-way up and half-way down, and there the people had to stop for half an hour. Something terrible had happened surely. Yes, indeed. Out at the powerhouse there was an explosion, and a fire, and some of the machinery was wrecked. Something terrible, indeed, must have been needed to cause all that damage and make all that trouble. And yet do you know what it was? A mouse had gone where no mouse ought to be. And it was just the body of one little mousie that was putting a whole city out of order. They cleared it away, and everything began again; the lift came down, the cars

started, the light came back, the teacher got over the shock about there being no pens, because she heard with great relief about the son of the seaman's uncle and his hanky, and, of course, that cheered her up no end.

But, you see, it doesn't take much to put things wrong—a little bit of a thing is quite enough to make a terrible mess. Fancy a mousie doing all that! And yet it's often so. You remember when you were going on holiday how excited you were. You had got a new golf-bag and your clubs were shining; and you had your fishing-rod all ready, and Mother had bought you a new summer suit and you were feeling a tremendous swell. But just the afternoon before you were to start, you felt quite seedy and unwell, and you got worse. At last you were so hot and sick and uncomfortable, that you had to go to bed. And when the doctor came he said, 'No holidays for you, my lad. Why, you've got measles'—or was it scarlet fever? And there you had to stay, you and Mother, when the rest went off. And they were back before you were well again, and the summer suit had to be given to your wee brother. For your arms and legs had grown clean out of it.

What did all that? Just a small germ, so small you couldn't see it, that went down your throat and stuck there, just a thing as little as that lost you your holiday. Small things can do a heap of damage.

Or the other evening you were to have had a glorious time. Father was home soon that night, and you were going out, the whole of you, or going to have games. It was to be a lovely evening, you were quite excited over it. And yet it wasn't, wasn't one bit lovely. Everything went wrong, and it was horrid. And it all began with such a little thing. Mother wanted the pink ribbon in your hair, because Dad was home and he likes that one. But you wanted the blue one. And first you got petted, and then you got sulky, and then in a passion, and, oh dear me! there was a dreadful scene. And you cried, and Dad was cross, and Mother was unhappy. Everything was spoiled by such a little thing.

And there's worse than that. If you and I had

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

lived in Jerusalem when Jesus was put to death, and had been that day on the hill of Calvary, we would have seen how tired He looked, with His face all grey with pain. And, you know, God often looks like that. Often when He is going about doing kind things, as He always does, His face too looks tired and becomes full of pain. Whatever has happened that God feels so sad and hurt? You have been telling what's not quite true, or been selfish, or unkind to some one. Just little things that we forget about hurt God like that. A wee thing sometimes does a heap of harm, you see, terrible harm.

Well, but if that's so, it must be true the other way too, mustn't it? If a little thing can do much damage, then it's only a little thing we have to take away to put things right. And a little thing's not hard to do. Mother is really vexed about you doing so badly at school. Why not spend an extra half-hour at your lessons? Half an hour would leave you heaps of time for reading and for games. Ten minutes more at practising would make your teacher feel that you are really getting on at last. And what's ten minutes? After all, is it worth while to have that row each evening over going to bed? It's only about five minutes, isn't it, that you gain by all your coaxing and wheedling and lingering? Does it really matter if on Sunday afternoon you get not just the best book, but only the second best? If that would save a row and make every one happy, it's a very little thing. But very little things can make a heap of difference. We had better do the little thing, don't you think?

Why are there Christmas Presents?¹

'Thanks be unto God for his unspeakable gift.'—2 Co 9¹⁵.

Well, it's Christmas again, and you have got your holidays. You came in the other day with a whoop and a shout, and threw your books into a corner, for you won't need them for a week or two, and felt so pleased about it that you went singing and tearing all over the house, for you had a whole month of it before you. And Father listening to the racket looked at Mother, and, 'We've got a whole month of this before us,' he said too, but somehow he didn't seem nearly so pleased as you! But it's Mother who has the worst of it, for you

keep following her about, and asking, 'Mother, what shall I get for May?' or, 'Mother, what do you think Tom would like?' And she's really rather stupid over it, suggests such silly things. And yet you're not difficult to please. All you ask is that she would tell you something really splendid that costs next to nothing. And surely that's not much to ask! Mother herself is not so bad, indeed she's easy. You girls may have got into rather a hole. Long, long ago you began a piece of work for her, and at first you loved it and were always slipping away to do a little more, but by and by it got a bit stale, and at last you put it in a drawer and forgot all about it, and then the other day you suddenly remembered it, or found it, and have been dreadfully hard at work on it ever since. There is so much to do. The flowers in the centre were all right; but it's the thing round the edge, the same over and over and over, that makes you sick of it; and, because you saw that you could never get it done in time, you showed it to Mother, and told her as a great secret you were working it for some one, and she has done a good bit of it for you. And now you are afraid that she may know it is for her! Not a bit of it! Mothers are terribly slow and stupid about some things; and when you give it her she'll be no end surprised. She hasn't a notion it is for her. Don't you remember how she kept wondering only the other day whoever it could be for, and you made her guess, and she guessed such funny people. No, she can't know. But it is Father who is the real nuisance. Whatever do grown-up men, who don't care for footballs and really nice things, like to get as presents? It's stupid of them to be so dull and silly about things! Still, with all your worries, it's a great time, and good fun too, when every one seems to want to get into the same shop at the same time, till you're packed as tight as sardines; and with postmen coming every now and then (listen! there's another ring) with cards and letters and parcels. And, by the way, Mother hid that last one when you ran to the door, you think, you're almost sure, that it's for you. A great time!

Who began it all? God began it. One day God said to Himself, 'I'm going to give something splendid to everybody in the world, and no one, not the poorest, not the loneliest, not the naughtiest, is to be left out.' Of course there's nothing new in that; He's always doing things as kind as that. In that way He's like Mother. You know how she

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

is always thinking of you, working for you, planning things for you so that they are always there and ready when you need them. You come in hungry and tired, and there's a meal prepared. You waken up on Sunday morning and there are clean clothes by your bed, where you left only a tumbled heap of soiled ones. Mother has been there when you were sleeping, and, really, fresh clothes *are* nice, after the first horrid scratchiness wears off. You get your jersey ripped right off, or your heel comes through your stocking, and Mother mends them. You need a new suit, and Mother sees that before you do, and you get it. Well, God is like that. He's always thinking of you, always giving something splendid. Why, it was He who thought out Mother, and who gave you Daddy! And wasn't that a lovely present? There was once a great man called Dr. Rainy, and his daughter was teaching her little girlies that God made us all. 'Did He make grandpapa?' the wee-est asked. 'Yes,' said her mother. 'Well,' piped the little voice, 'I'm sure that He said to Himself, "Now that's a good one anyway."' And God gave Mother, when He thought her out, to you—a lovely present, wasn't it? But He's always giving, all the time, and always glorious gifts. Yet you know on your birthday you get something special, over and above all that you always have. And that first Christmas God said to Himself, 'I'm going to give them something special, the very best of all I have!' And it's so glorious a thing that people feel that they can't keep it all to themselves, and so they too have got into a way of giving little gifts at Christmas time to one another. But it was God who began it. And what was it that He gave? A baby! A baby, you say, that's not much; we have one already in our house. Not much! Don't you let Mother hear you saying that! Not much! Why your whole house is different since your baby came. But the whole world is changed since God gave it this Baby that first Christmas long ago. You know when you're playing a game you sometimes stop and say, 'We'll not count that, let's start again.' And you wipe out the four goals you scored when the other side had to play three men short, and you begin again now some more have come and the numbers are level. Well, the world had been going on a long, long time, and men had counted up thousands of years since it began. But when Jesus came He made so big a difference that they said, 'Oh,

we'll not count what went before,' and so they started off with a fresh beginning, called that year one, and so this is only 1923, not some huge sum that would take up a whole line of your arithmetic book, because that wonderful Baby came just 1923 years ago, and made so big a difference that folk started to count again. It's a glorious present God has made us. It's like when the boys come home from boarding school: holidays don't really begin until they are here, and then how much jollier it is. And Jesus Christ makes things far better and far happier for every one. It's a great present. But have you taken it? How do you get your Christmas presents? At breakfast? And is your plate heaped up with parcels, and some on your chair too? And do you almost lose some in the packing and the paper from the others? What a pity if you have never noticed God's present that began it all! Suppose that under your plate some one had put a cheque for a million pounds, and you never saw it, and let it get swept away and lost. That would be a pity! But not nearly so bad as missing this great gift from God. And it's so easy to find Jesus Christ. The boys and girls used to come trooping out from school at Nazareth, and there He was, and with shouts they would race to Him to see who would get to Him first. Don't miss God's wonderful gift. Remember He began it all.

And then Christ carried it on. He too kept giving and giving, and taught other folk to do so too. He was only a poor boy: and He hadn't very much to give. But He gave everything He had, and when you add it up it comes to a tremendous lot. One day, you remember, He fed five thousand people, and then He had the crusts that they had tossed away picked up as good enough for Himself. He was always giving everything He had and keeping nothing, and at last there came a time when He had nothing left except Himself, and then He gave that too. In the War everybody gave what everybody could. The rich men gave their riches, and the working folk gave their work, and every one gave their time, and these were all fine gifts; but the boys who went out to the front and died gave far the most, because they gave themselves. And that was what Jesus did too. Have you come to the bit in the story-book where a huge hole opened up in the centre of Rome? And the wise men said it would never be filled till Rome had thrown into it what Rome

prized the most. And the rich men threw in gold and silver, but nothing happened; and the scholars threw their books, but it was as deep as ever; and you would have thrown in your football, or stamp album. But it didn't fill, until one man mounted his charger, and crying out, 'What Rome loves best is a brave man,' leapt his horse right into that great hole. And at once it closed up. He gave the best, the most, the biggest, gave himself. And Christ too gave Himself, a wonderful gift, and now He is ours.

God began it, and Christ carried on, and now it's our turn. For we too must give. If on Christmas morning your plate was heaped up with presents, and Dad had a lot, and everybody else, and Mother's plate was quite empty, how ashamed and wretched you would feel! That would never, never do. And if we have no present for God, God who began it all, what a pity it is! yes, and what a shame! We mustn't forget Him! But what can we give to Him? Mother's easy, Dad's pretty difficult, but I can't think, you say, of anything one bit nice, or that will do at all for God. You see I'm only a wee chap. Yes, I know. But then David was only a wee chap, too wee to go to the war, when his big brothers went off to the camp, and they wondered whatever he was doing, when he turned up one day among the soldiers. 'Better run away home,' they said, 'you are no use here.' Yet he gave God more than all the rest of them together. And there is a way in which you can give God a splendid present that He'll just love. Whatever you do for others, He'll count a gift to Himself. If you're decent to that new boy at school, if you think of helping Mother, if you remember that girl whose parents are in India and have her in on Christmas day, and make a little gift for her, because she won't have many, all things like that God will accept as gifts to Him. And there is another way, still better. For you can give in Christ's way, give the most and best and all you have, you can give God yourself. You remember when you came home from the holidays, and the train steamed into the station and slowed down, and you saw Mother waiting, you couldn't wait, jumped out of the carriage and ran at her and leapt right into her arms. And though she loved your letters, this was far better. For here were you giving yourself to her. Well, that would make a glorious present for God. He would just love it. Give Him yourself.

The Christian Year.

SECOND SUNDAY IN ADVENT.

Words.

'Heaven and earth shall pass away, but my words shall not pass away.'—Mt 24³⁵.

Words are often supposed to be futile things, and contrasted with deeds. It was Carlyle who identified the two, 'Cast forth thy Act, thy Word, into the ever-living, ever-working universe': and, indeed, if they be the genuine expressions of the truth, they are never futile, but always charged with vital energy. Dr. Denney has said regarding St. Paul's exhortation, 'Comfort one another with these words,' that here the Apostle is balancing the greatest sorrow of life against words, but then they are words of eternal life.

There have been men who thought their work was good and might outlive them. There have been some, who, like George Eliot, have prayed, 'O, may I join the choir invisible of those immortal dead who live again in minds made better by their presence!' There have been many who have rather trembled before, than been certain of, the verdict of posterity. There is a fine sonnet of one of our minor poets, the closing lines of which well sum up the blended pride and fear of human genius:

I know not in what metal I have wrought,
Nor whether what I fashion will be thrust
Beneath the clods that hide forgotten thought;
But if it be of gold it will not rust,
But when its hour is come it will be brought
Into the sun and glitter from the dust.

i. *The certainty of Jesus.*—If it be of gold!—the modesty of the writer hesitates upon that *if*. But for Christ there is no virtue in an *if*; His gold is not hypothetical. Before it has been submitted to the crucible of time, His own testimony is sure and unwavering. 'My words shall not pass away.'

Yet there it stands, one of His most amazing sentences, a word that on any other's lips we should call a superb arrogance. The gentleness, the simplicity, the sweet reasonableness of Jesus have impressed themselves on the imagination of the world. The carpenter's son, the friend of publicans and sinners, has found His way to the heart's love of humanity. But in the soul of this gracious and tender personality lies this marvellous conscious-

ness, which here breaks into speech. The Man who washed His disciples' feet, who said, 'I am among you as he that serveth. The son of man came not to be ministered unto, but to minister,' says also, 'The whole fabric of things may be dissolved, but my words will abide.'

It is the utterance of One who wrote nothing, who was at no pains to give to His word the permanence that the written form more readily ensures. There is no hint that He laid upon His disciples the obligation to write anything. He sent them out as preachers, not as scribes; as evangelists, not as copyists. He committed His message to the living tongue, not to the pen.

This confident prophecy of Christ has been fulfilled. His words have not passed away. Neither, it is true, have the heavens and the earth, but the face of them has been changed. The heavens have yielded up their secrets, and the earth has told its tale. They have filled libraries with their records, and the latest volumes have made ancient ones useless. The books of our school-time cannot be put into the hands of our children. The words of our masters have passed away, and others have taken their place. But the words of Jesus maintain their position. They were never more alive and pertinent than they are to-day. Through all the turmoil of history this splendid Figure has remained undimmed, and His words have kept the living hues of truth. From the brightest and the darkest pages of the Church He has gathered honour. Of the best in professing Christian life men have said, 'This is Christlike,' of the worst, 'this is not of Christ.' So every way, whether in pretence or in truth, Christ is preached. When criticism has passed judgment upon an unfaithful Church, its sting has been, 'This is not the Christianity of Christ.' His words have been the scourge of knotted cords by which the temple has been cleansed. They are the true jewels 'which on the stretched forefinger of old Time sparkle for ever.'

Christ's faith in His gospel never faltered. That He should have to die for it perturbed Him in Gethsemane. There was a black moment on Calvary when the cry of a deserted soul broke from His lips. That truth should stand upon the scaffold seemed awful even to the Divine Man, but He did not doubt that it was truth that stood there. Into the agony of our Lord there never entered the destroying fear that He had lived and was to die

for a lie. 'The words which I speak unto you, they are spirit and they are life,' was His unfaltering testimony. At the judgment bar of Pilate, with malicious priests and an angered crowd outside, He does not hesitate in this: 'To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth.'

2. *The value to us of this consciousness of Christ.*—'In him there is no variableness, neither shadow that is cast by turning.' When our own faith falters we fall back upon the faith of Christ. When in the heat of the battle panic creeps upon our spirits and men about us are crying all is lost, we lift our faces to the General and reassure ourselves with the victory in His eye. 'This is the victory that overcometh the world, even our faith'; yes, our faith, but more fundamentally still His faith as the basis and spring of ours. There is nothing in the world so infectious as faith and hope, except only doubt and despair. The depression of the leader depresses all who follow; the faith of the leader runs through all the ranks.

Trust in the truth is much, but they are very strong souls who need only this. For most of us trust in personality means more. We need a teacher to make us understand, we need the faith of a strong man behind us to keep our own faith firm. We need not only the gospel of Christ, but also the Christ of the gospel. We rest not only on the Sermon on the Mount, but on the One who preached it. Our trust clings ultimately, not only to the words He spoke, but to the faith that said, 'My words shall not pass away.' We find the centre of our confidence in Jesus Himself. Our faith in the person vitalizes our faith in the truth. We respond to His invitation, 'Believe also in me.'¹

THIRD SUNDAY IN ADVENT.

Darkness and Light.

'Art thou he that should come, or do we look for another?'—Mt 11³.

1. *The doubt of John.*—How are we to explain the Baptist's doubt? The explanation that Matthew gives is at first sight a little curious. We read that when John heard, then he doubted. If it had been that since John did not hear, therefore he doubted, we should not have marvelled. What wonder indeed if, amidst the silent gloom of those

¹ W. C. Piggott, *The Imperishable Word*, 12

prison walls, unbroken by any word of Christ, doubts had sprung up within the Baptist's heart? But it was not the silence, it was the hearing that was the occasion of the doubt. In Luke's narrative this comes out even more distinctly. A report concerning Christ had gone forth through the whole of Judæa, and all the region round about; 'and the disciples of John told him of all these things.' Then immediately, 'John, calling unto him two of his disciples, sent them to the Lord, saying, Art thou he that cometh, or look we for another?'

In order to find the explanation of the Baptist's doubt, we must remind ourselves of the Baptist's expectations with regard to the Messiah. He had proclaimed the revelation of wrath from heaven. The old earth was to be cleansed by the baptism, not of water, but of fire; the axe was to be laid at the very root of the tree of evil; the Messiah was to stand in the midst of the threshing-floor of human life, His fan in His hand, to divide the wheat from the chaff, and to burn up the chaff with unquenchable fire. To John the coming of the Messiah meant the coming of the kingdom of righteousness, the swift overthrow of the kingdom of evil.

These were John's expectations; but what did he see? Christ had come—so at least he had believed—but where were the signs of His coming? where the axe, the fan, the fire? The adulterous Herod still lorded it in his palace. Pharisaism, that unclean nest of vipers, was still undisturbed. Where was the promised kingdom? And Jesus, what is He doing the while? Healing a few sick folk—so in the prison they told him—raising to life again a widow's son, speaking sweet words of tender grace and love. 'This is no Messiah!' said John. 'Does He think the walls of evil will fall before these soft, piping words of peace? Why does He not have at them? Why, in God's name, does He not smite?'

The Baptist's doubt was no half-impatient murmur because things were going hardly with him, as if his question to Jesus had meant, 'If the Messiah has come, why am I left in prison? Why do I suffer? Are others to be healed, and am I only to be forgotten?'

When Marie Bashkirtseff learned that she was smitten with consumption, she wrote in her diary, 'Is it I! O God! I! I!! I!!!' And there are some who, in their judgments of God, never get beyond that first personal pronoun; what happens to *me*—that determines everything. But John's

soul was of a larger build than that. Long ago he had accepted it as the will of God: 'He must increase, but I must decrease.' What might happen to himself, that was of but little moment; but was the Kingdom coming? was the Kingdom coming? A blinded, mistaken man if you will—at least it was not selfishness that had led him astray.

And yet John's question was a mistake. For what did it mean? He had said, 'If God's kingdom come, it must come *so*.' But God's kingdom came not *so*, but *so*; therefore said John, 'The kingdom cometh not at all.'¹

John needed patience. And so do we need patience to-day.

2. *The faith of John.*—There was more in the question than a doubt. There was an unquenchable hope, a burning heart of aspiration. 'Art thou he that should come?' If John had stopped there, we might have felt the light had gone completely. But he adds a word that rallies us like a trumpet-call, 'Or do we look for another?' John is still a seeker, still out on the search for God. He may have been baffled and disappointed for the moment. He thought he had found in Christ the end of his quest, and now it seemed as if he had been wrong. But nevertheless he is going on. There is something fine in this word, 'Do we look for another?' Must the seeker take up the long trail again?

There is all the difference between John and many another disappointed seeker. How easily we give up the spiritual quest! Andrew Carnegie had pinned all his hope to the prospect of world peace. It was the great dream of his life. And when war broke out and shattered his dream to pieces, he had no higher hope on which to fall back. It was the end of everything. 'Henceforth he was never able to interest himself in private affairs again. Many times he made the attempt to continue writing, but it was useless. He died of a broken heart.' So writes his widow.

The Messianic hope of the prophets is one of the most wonderful things in history. Through long centuries, a nation dreamed of the coming of a great prince of God who should bring their nation out of obscurity and exile and put things right. It was a crude hope in many ways. But even so, the hope stood for a great thing. It was their refusal to be reconciled to a universe without God. What a brave thing is this hope of John! He was sure

¹ G. Jackson, *Table Talk of Jesus*, 126 ff.

in the end God was not going to disappoint him. 'Art thou he that should come, or do we look for another?'

Now a hope like this is the greatest heritage of life. It is the finest thing in our souls, even though we have not yet found the fulfilment of it. It keeps us sensitive to the approach of God. Even if we have nothing else, let us cherish it. Never give up the quest. Some day God will lead us into the great secret if we keep the mind alert and watchful for His coming.

3. *The causes of this harmony of faith and doubt to-day.*

(1) One reason is that men are misled by conventional pictures of Christ, by misunderstandings of His real character. They will not go and discover Him for themselves. Jesus Christ must be a man's own discovery as he searches the gospel with the eyes of his own need. God meets men on the plane of their own individual need, not through some need which is not theirs. One of the secrets of religious unreality lies just here, does it not? We try to force ourselves into the position of others, and seek for experiences which can never be ours till life brings us where they have been; and one day, when we are frank with our own souls, we find ourselves out in a game of make-believe. No man has a faith at all which is not a faith of his own.

(2) There is another reason which brings disappointment with Christ. The fact that John was in prison gives us a glimpse of it. It is a misunderstanding of what Christ came to do, and how He works. John had been brought up on the great advent hope, and the advent hope was material, not spiritual.

How many people are missing Christ to-day, because of crude views of what Christ will do! They see the world going on its own old way. Evil seems to flourish; wrong and selfishness seem to pay. Christianity appears to work neither very quickly nor very powerfully. And we say to Christ, 'Art thou he that should come, or do we look for another?' It is a wrong view of Christianity which is at the root of all this disappointment. For Christ comes in love, to win the world through love, because there is no other way of winning it. Not even God can rush a man or drive a man into the Kingdom. As for the distressed and the burdened, Christ did not come, in the first place, to lift their burdens from without. He came

to bring the new spirit in which burdens would become bearable, a new attitude to life which would bring a constant victory.

(3) But Christ is disappointing to many people because they are not finding in Him all He can give. They are not entering to the full into the Christian experience. It is startling to read the New Testament and ponder the words of Christ: 'The kingdom of God is at hand.' What did He mean? Did He not mean that the power of God is *here* at our very hand for the conquest of evil and sin and the changing of the world, if only we have faith enough to use it, if only we would utterly trust Christ as He trusted God.

The truth is that for all of us Christ is very largely an unexplored possibility. John Newton, the hymn writer, tells a story of a preacher friend of his, who had given only a cold superficial consent to the truths of the gospel. He was reading one day in Ephesians, when he was arrested by that great word of Paul—'the unsearchable riches of Christ.' 'The apostle,' he said to himself, 'uses most remarkable words. He speaks of heights and depths and lengths and breadths of things that are unsearchable. Now I have known nothing of this in Christ.' And he began to study and search, till the words of Paul and of Christ became alive with reality.

Most of us have listened to the common complaint that Christianity has failed. If Christianity has failed, it is because there are depths in Jesus that have never been explored.

It is a larger, braver spirit of adventure we need, if we are to make a deeper discovery.¹

FOURTH SUNDAY IN ADVENT

The Weak Things of the World.

A Christmas Message.

'God hath chosen the weak things of the world to confound the things which are mighty.'—1 Co 1²⁷.

Christmas Day reminds us of the greatest of all illustrations of this text. We have Greece and Rome and the Jewish order; all the powers banded together. Against them stands one Jewish carpenter born in a manger, with peasant friends, who at the end of His life had almost no following, and for Himself had won only a Cross. A powerless, portionless, moneyless man. But yet, somehow, He has proved the supreme world-force, and has

¹ J. Reid, *The Victory of God*, 110.

become such a one that kings have cast their crowns before His Cross.

Why did He prove the supreme world-force ?

1. *Because it is God's method to choose the weak things to confound the things that are mighty.* Of all the world's weak things, what is weaker than a new-born child? But the force of the Christmas suggestion of the power of the weak lies not simply in the fact that Jesus, the strong Lord, was once the most helpless of the helpless. It lies in the fact that at the heart of the life-system which the Child born in the manger founded there ever remains a child.

Those to whom the words of the text were first addressed had especial need of their comfort. If God was on the side of the little Christian Church, He was certainly on the side of the weak. Arrayed against Christianity, either in active opposition or in the almost worse opposition of sheer indifference and contempt, were all those who held the reins of power. So we may see how bold was the prophecy that the Apostle made.

It still remains true that God chooses the weak things to confound the things that are mighty. Of course, the text is a paradox. That which God chooses is not weak. But the text holds strictly true in the region of our estimation. We have not yet rightly learned the Christmas message. We still estimate the mighty wrongly. It is still true that our weak things are God's strong ones.

For wherein do we consider strength or world-power to consist? In the possessing of a position for the direct affecting of affairs. Therefore, birth into the ruling class, the possession of money, and, above all, the power to call on physical force to enforce views held according to our view, are the strong things of the world. But in any such estimation we find a difficulty in the Christmas story.

2. *Jesus stood for true ideas in a world of erroneous ones.*—So God chooses truth to confound the things that appear to be mighty. That thought contains the two suggestions that the man of ideas stands behind the man of action; and that the man, whose ideas are true, is the man of real force. The former of these propositions is easy enough to substantiate. The discoverer of anæsthetics stands behind the operating surgeon; the pure physicist stands behind the bridge-builder; and the ethical philosopher and political economist stand behind the governor of a province. Hence is manifest the

splendour of a life of research. The man who gives himself to such a life is clearly the power behind the throne.

The latter proposition, that the man whose ideas are true is the man of real force, is harder to substantiate; and yet history supports it. Take, for example, the gradual acceptance of scientific truth, although all the forces of obscurantism were arrayed against it: and of political truth in respect of slavery, despite the vested interests that opposed freedom. The fact is, that man cannot abide in error for ever, because the results in practice are so disastrous. Moreover, he has, after all, a kind of truth-receptiveness. Gradually, that which *is* gets hold of him.

While truth thus wins its way, still, when it first appears, it looks so terribly weak. What is an idea as against big battalions? What is a principle against a crown? The truth of Jesus looked weak and very forlorn, when He proclaimed it. But it was the truth. And behold this Sabbath morning! Yes, God has chosen the weak things of the world to confound the things that are mighty.

Within the circle of the truth which Jesus taught there was much that enforces the lesson of our text. For instance, He inculcated an ethical system which puts principle above the obtaining of larger barns. Such a system looks, to an eye bounded by the natural horizon, a weak thing.

The Christian is called by the man of the world a visionary and a dreamer and a fool. Why? Because his life-method shuts out from him many life-satisfactions which a neglecter of principle and a selfish man can obtain. A man who is not trammelled by the principles of Jesus may, and very often does, obtain slices of this world's goods, and even a direct influence upon affairs, which a follower of Christ does not. Nevertheless, even here, the weak things confound the mighty; for Christ's man gets what the other never gets, although he wants it, and that is peace. The Christless life-plan may bring a man some of the purple things of life; though even here it fails in the end. It brought Cæsar a stab in the back and Napoleon to St. Helena. But the heart in harmony it never brings.

And for this very good reason, that the Christian life-plan is the true one, in the sense of being the will of God concerning men. In willing to follow Christ, we are willing the will of God for us after Him.

In His will is our peace. And, because Christ declared that will, His message, though it seem weak as the message of a child, is strong as God.¹

FIRST SUNDAY AFTER CHRISTMAS.

The Gifts of Epiphany.

'They presented unto him gifts; gold, and frankincense, and myrrh.'—Mt 2¹¹.

The secret of the perseverance of these wise men is not hard to find. It sprang from this, that they were following a star. Had they been guided by anything less than that, they would have sunk down wearied long ago. They looked to the lamp of heaven, and not to earth's taper. And if they battled bravely, and journeyed with zeal unquenchable, and if nothing could turn them from their unheard-of quest, it was because they followed, not a light of earth, but a light that was hung aloft by God.

There is no doubt that all the great enthusiasms have had at the heart of them something religious. When a man can follow a great purpose steadily, through ridicule and insult and obstruction, there is more than strength of will in it—there is God. When above all mists our eyes have seen the light, when we can say, 'Come night or agony, God reigneth,' when we believe that no effort is in vain, and that there is not a pang but has a meaning in it, then life is filled with such a quiet purpose that like the wise men we come to the house at last.²

But those ancient wanderers were generous, and travelled that they might give. And in this very simple story we find among other things a strangely applicable hint of the true spirit of generosity. Christmas was a time of gifts, and now, as we are returning from its festive season to plainer days, it is well that we should remember something of its lessons about giving. Those men 'saw, and fell down, and gave.' They did not give without seeing, as so much modern charity gives. To put down one's name in a list of subscribers, while one hardly knows what is the object of the charity, is a fashionable way of saving the trouble of investigation and of sympathy, but it is not worth the name of benevolence. Nor did they give without falling down. Many are willing to be generous who are yet too proud to bow down

their spirit in worship. It is so much easier to give than to fall down in reverence and humility; but liberality will not be accepted in lieu of worship.

For Christmas is not only a time of open-heartedness between man and man. It brings with it also the desire to give to Christ—a desire which sometimes comes to us all, though we do not always understand it.

And, if we may so far follow tradition, it is worth while to remember that these men, opening their bales of treasure, brought gifts each from his own land. The gold was from India, the frankincense from Persia, and the myrrh from Arabia. They did not say that these, the products of their own lands, were common and everyday things, and set about procuring statues from Greece or tin from Britain. They brought what they had.

As to these three gifts of the story, Matthew Henry, with his pleasant common sense, finds in them simply a 'seasonable relief to Joseph' in his poverty. Ancient commentators used to find more in them than that, seeing in the gold a tribute to a king, in the frankincense an offering to a God, and in the myrrh a burial gift to the dead; and precisely the same ideas are to be found in at least one old carol. Whether the beautiful story as it was originally told meant this or not, it is a venerable tradition, and it is certainly true for us.

1. *Gold*—the tribute to a king. There is in us all a response to royalty and a delight in it. The child who worships strength, and makes a heroic figure of any famous athlete or player of games, knows the meaning of this. For the grown man it may stand for the secular life of work and politics, the life most richly endowed with intellectual power or social influence. It includes business capacity, professional excellence, expertness in art, literature, or science. All this region is the royal domain of man's secular interests, his knowledge and his power. The reason why many people drift away from faith is that they seek to reserve it for a special and exclusive compartment of their life, which they choose to call 'religious.' Had they brought in tribute to Christ the produce of their own region, the gold of the secular life, they would never have drifted at all. And such tribute, offered at this cradle, recalls to their blessed childhood lives which otherwise too surely grow out of it into unsimple ways.

2. *Frankincense*—an offering to God. This was a fragrant resin exuded from the bark of a certain

¹ J. R. P. Sclater, *The Enterprise of Life*, 321 ff.

² G. H. Morrison, *The Unlighted Lustre*, 254 f.

tree, which formed an ingredient of incense in the ancient East. Incense was offered as a sweet savour to the Deity, and it became the symbol of prayers and vows, of aspirations and all the sweetness of man's worship. This is the complement of the gold, and there are some who are peculiarly rich in it, people who are born with a genius for religion.

There are some natures so richly endowed with this that to the end of life they cannot be satisfied with being strong and serviceable. They must also find God, and offer to Him a certain exquisiteness of service. They present their most beautiful and fragrant things, and about their lives there is ever a delicate aroma of worship. It is frankincense that grows in their country.

But it grows in every land, and even those whose secular instincts are strongest may return to their childhood as they offer their gift at this cradle. They may come back from the busy secular life with its striving to this peace; back from intellectual perplexities, till they are once more among a few simple things, longing after God, and hearing again the call to worship.

3. *Myrrh*—for burial spices. Myrrh, dropping in reddish-brown drops like tears, was prized for its sweet scent—a far-away Eastern kind of scent, that would sweeten the air of the stable while the little child lay there. But the chief use of myrrh was for very precious ointment with which they embalmed the dead. Long afterwards, when that scent rose from the gift of Mary, Jesus at once said it was for His burial. And this odour of burial spice was about the cradle in the inn of Bethlehem.

There are some who know it well. They are acquainted with grief, with loneliness, with anxieties, and bereavements. They themselves have sorrowed much, and felt the sorrow, the pain, and the death around them in the world. Their hearts are full of a great compassion, and their loving eyes are tearful. Ah, it is myrrh that grows in their country, and that will be their fitting gift to Jesus. The dying and the ailing folk, the poor, and the sad, and the desolate, will know the odour of their gift. And all may bring this also, for all must grieve and weep at times. Only let them offer it at His cradle that so their hearts may be kept from hardness, with a tender simplicity in their sorrow.¹

¹ J. Kelman, *Ephemeræ Eternitatis*, 8.

FIRST SUNDAY AFTER EPIPHANY.

A New Year Sermon.

'In the beginning God.'—Gn 1¹.

We are again at a beginning of things; and at every beginning, whether of a world or a week, a year or a life, or anything at all, the great and eternal reality on which everything depends and from which everything proceeds is—*God*.

There could not, then, be anything fitter than this text for a New Year sermon.

So the Bible begins with a great assertion—*God*. It breaks on us at once—a mystery; not a mystery of darkness but a mystery of light; and the heart leaps up to receive it—without argument or proof. There are no proofs here. And then all through the Bible repeats that with which it began—*God*. He is now the Creator, now the Preserver, now the Deliverer, now the Judge, and at the last, the Father. But the essence of the final and fullest revelation is in the earliest word. God first, then the world, God's world.

1. So many things follow from this.

God begins—then God is Love. What else could make Him begin? It is always love that begins; and there is love in Creation. God so loved the world that He made it. He never would have made it if He had not loved it. God begins—then the world is dependent on God. And this is the vital thing in religion—this relation of dependence. To feel that we and our world, our human life and all that we are and all that we have, our birth, our being, our destiny, all absolutely depend on God—that is the first principle of religion. God begins—then there is Divine purpose in the world. There is meaning and progress. We can read it in this chapter; and when we follow the story through the whole book, what is it we discover in it but this—one illuminating purpose, one far-off, Divine event? Because this is God's world. God begins—and He who begins must finish, and He shall finish. Through all the strange events of history, what is our confidence but this first word? When we see God at the beginning, it steadies all the rest. This is our invincible optimism—what God begins cannot end badly. This world is not a misadventure, a mistake, a thing that has gone wrong on God's hands.

All that is true of the world is true of us. God made us; we belong to God; we depend on God; God has a purpose with us; God loves us.

If we be Christ's, there is always something to live for, something to look forward to ; the future is always better than the best we have ever known.

For one thing, the Lord's people never grow old. ' Though the outward man perish, yet the inward man is renewed day by day.' Have we not known many an old man whose head was white and whose step was feeble, but whose heart, because the love of Jesus was shed abroad in it like the sunshine, was fresh and green and sweet as the heart of a little child ? The oldest of the Lord's people is only on the threshold of life, in the morning of his days. He is and shall ever be one of the Father's little children.

And if we be Christ's, our work does not cease when we die. It is rather only beginning then. We leave behind us the implements of our toil, but we carry with us into the Unseen World the faculties which have been disciplined and strengthened here, and find for them there a fuller and freer exercise on broader and nobler fields.

And thus the good Lord gives to His faithful people a future and a hope ; and amid all life's changes and desolations we can lift up our heads and sing, in the brave words of Robert Browning :

Grow old along with me !

The best is yet to be,

The last of life, for which the first was made.

2. It is told of ' Rabbi ' Duncan, the quaint old Professor of Hebrew in the New College, Edinburgh, that once, when his students assembled after the Christmas vacation, he met them with this salutation : ' Many will be wishing you a happy New Year at this time : Gentlemen, I wish you a happy Eternity.'¹

We have come to the beginning of a new year. No better beginning can we make than this—to renew and refresh our thought of God and our dependence on Him and our debt to Him, to see and confess that His place is first in our life—' In the beginning God.'

(1) We shall surely make a new acknowledgment of God and a new dedication of ourselves to God.

A fault to which we must all plead guilty in the past is a certain forgetfulness of God. Most of us are busy in the world ; the youth among us have youth's thoughtlessness ; and God hides Himself,

unseen, working by secondary causes and agents ; and we do not speak much of God frankly and simply ; and so He comes to be remote and dim to us. Yet, in our serious hours, there come to us deeper thoughts of God, in whom we live and move and have our being, who besets us behind and before, and lays His hand upon us.

(2) We shall begin the hidden and not yet unfolded future in the faith that it lies in the hand of God. ' For to say, ' In the beginning God ' is to say also, ' In all things God, and in the end God.'

When you find God in the beginning, you cannot leave Him there and go on by yourself. He goes with you where you go. He who is ' in the beginning ' is Master of all to the end.

And how this changes the look of everything ! It is said of a great French painter that he began every picture of his with the sky. And that was wise, because everything on earth takes its appearance from the heavens above it. Everything is different according as you see it beneath a cloudy sky or beneath the clear blue. Every feature in the scene underneath must be made subservient to the sky overhead. Every little pool reflects the heavens—the grass must be harmonious with the light that is falling on it. And God is the Heaven of our life. So a life that begins with God brings God over all things. And the whole tone, aspect, colour, and character of the life are from God, whom we acknowledge over us when we begin.

(3) If in any real sense there is for us ' in the beginning God,' we shall begin with the devout resolve that, in dependence upon God's help, we shall make the future after the pattern shown us in the mount, after God's will and God's ideal. This, by the grace of Christ, will be more truly and more constantly the prayerful effort and aim of our lives.

God has His fair thought of what the future of each one of us may be, as He had of the world which He created. God knows what we ought to be and what we shall be, if His will is not crossed and thwarted by our folly and self-will and sin. In these thoughtful days, shall we not ask Him to blot out all that is vain in the past, and to cause the future to conform to His thought for us and His eternal and righteous will ?

We would close with a practical remark. If God is to be first in our life, He must be first in our days. Our life is divided into years, and the

¹ D. Smith, *Man's Need of God*, 269.

years are divided into days, that we may have so many new beginnings, and every day begin with God.

A saintly man used to say that it is good 'to see the face of God before we see the face of man.' Our life is what our days are. If God is to be first

in our life, He must be first in our days. 'Morning piety makes everyday religion.' What we are in the morning we are likely to be the day through. 'In the morning I will direct my prayer unto thee, and will look up.'¹

¹ J. Rutherford, *The Seer's House*, 338 ff.

The Salt of the Earth.

BY HAROLD C. WILSON, B.A. (LATE SCHOLAR OF CAIUS COLLEGE, CAMB.), AND WILLIAM E. WILSON, B.D., PROFESSOR OF NEW TESTAMENT THEOLOGY AND CHRISTIAN ETHICS IN THE SELLY OAK COLLEGES.

THERE seems to be agreement amongst commentators that the words of our Lord (Mt 5¹³), 'Ye are the salt of the earth,' refer to the preservative qualities of salt, and therefore mean, 'It is you, my disciples, who are to keep the world from putrefaction.' Alford (*in loc.*), for example, says: 'The ordinary use of salt for culinary purposes is to prevent putrefaction.' Bruce (*E.G.T.*) suggests that salt has four chief properties. It is pure, preserves against corruption, gives flavour to food, and as a manuring element helps to fertilize the land. He, however, seems to think the meaning here is prevention of putrefaction. J. Weiss (*Schriften d. N.T.*) asks whether seasoning or preserving is meant, quotes Col 4⁶ in favour of the former, but again decides that the idea is preserving the world from going bad. W. C. Allen (*I.C.C.*) does not even suggest that any other meaning is possible, but simply says: 'The idea underlying "salt" here is probably its use as a preservative.'

Why this unanimous stress on the use of salt as a preservative? It does not come from a contextual study of the passage. The words are, 'Ye are the salt of the earth' (γῆς). Surely manuring rather than preserving would be the inference from this; and, did Matthew's context give the only report of this saying, one would say that it might well be salt used to increase fertility that was in our Lord's mind, for the next few words might be translated, 'If the salt have lost its nature, with what shall it be salted?'¹ This surely would be a more vital, a much pleasanter, and a more inspiring idea than merely delaying putrefaction. But the

parallels in Luke and Mark seem clearly to indicate that salt as flavouring is meant. Both ask, 'Where-with shall it be seasoned?'² The obvious meaning of these passages is that it is salt that makes food tasty. It is this, and not preventing putrefaction, which is its ordinary daily culinary use, as any housewife would tell you. Alford has gone astray here. He was probably not well acquainted with what went on in the Deanery kitchens at Canterbury.

Jesus, then, means by the simile, 'You, my disciples, are those who ought to give nip and piquancy to the world.' He did not think of the world as a putrefying corpse or as a 'high' leg of mutton, but as something prone to dulness and flatness apart from lives of real goodwill.

There are three points that confirm this interpretation.

(a) Paul's words, 'Let your words be always with grace, seasoned with salt' (Col 4⁶), clearly refer to the seasoning, not to the preservative, power of salt. If they do not themselves reflect the words of Jesus, giving them the interpretation here suggested, they at least show that to men of His age it was natural to use the seasoning power of salt as a simile.

(b) The Old Testament has several references to salt that depend on the idea of flavouring. There seems to be only one reference to salt used to prevent putrefaction, and that is not in the Old Testament proper, but in the Apocrypha. In the Epistle of Jeremy, in the course of mockery at idolatry, mention is made of the fact that the wives of priests salt down the meat of sacrifices for future use (Bar 6²⁸). That the writer of the article 'Salt' in the *Dictionary of Christ and the Gospels* attributes

¹ It would be daring to say that μωρανθῆ here could only mean 'become insipid'; surely any form of valuelessness would do.

² Mk 9⁵⁰, ἐν τίνι αὐτὸ ἀρτύσετε; Lk 14³⁴, ἐν τίνι ἀρτυθήσεται.

the Levitical offering of salt with sacrifices to the desire to typify prevention of putrefaction, one can only explain as another instance of the commentator's obsession with the idea of preserved meat. Sacrifices were consumed, not preserved. Moreover, salt is especially prescribed for sacrifices of cereals (Lev 2¹³),¹ the so-called meal-offerings (called in the A.V. to us most misleadingly 'meat-offerings'); and cereal food, as long as it is kept dry, does not require salt to keep it good. No, the offering of salt with sacrifice depends on the quite simple reasoning: sacrifice is food; we need salt with food, therefore offer salt with sacrifice. Again we are back at salt for flavouring. But details of sacrificial ritual are uninteresting. Perhaps Jesus was as little interested in them as the ordinary man, assuredly less interested in them than commentators. It would be the vital meaning of the Old Testament or its striking sayings that would influence His language. Let any one familiar with the Bible ask himself what Old Testament verse comes to his mind when salt is mentioned. Surely it is, 'Can that which is unsavoury be eaten without salt?' (Job 6⁶). Is it not at least possible that these words were in our Lord's mind?

(c) The natural use of salt which the ordinary person thinks of is not prevention of putrefaction—unless he happens to work in a bacon factory—but flavouring. Jesus generally had common things and common uses in mind.

'Ye are the salt of the earth,' then, means, not that Jesus hoped the presence of His disciples might

¹ Robertson Smith (*The Religion of the Semites*, p. 220) suggests that this was because cereal food requires salt, whereas meat and milk can be digested without it.

prevent the world from putrefying, but that He hoped they would make it pleasant and palatable. He intended that they should add zest to life. His point appears to be exactly the opposite of that beautiful but foolish and untrue line of Swinburne:

Thou hast conquered, O pale Galilean, and the world
has grown grey at thy breath.

Jesus came to give life and to give it abundantly (Jn 10¹⁰). He did not set out merely to keep the world from putrefying, but to save it (Jn 3¹⁷), to make it entirely good and delightful. The Church has no right to be satisfied with an antiseptic and germicide function; her place is rather to bring zest to life, to make life worth living.

This throws light also on the Marcan passage, which is probably only a fragment and not organically related to the preceding verses (Mk 9⁵⁰): 'Salt is good; but, if the salt has become saltless (*ἀναλον*), wherewith will ye season it? Have salt in yourselves, and have peace one with another.' It is the people who add zest and interest to life who make for peace. Quarrels arise out of idleness and self-centredness. Jesus here suggests that His disciples are to be interesting people who help to keep the peace by making life interesting for others. If the Church has from time to time fallen from the high estate of making life good for people, it is because Christians constantly fall back into legalism and live a life of restrictions and prohibitions which does not add zest to the lives of others. The way to be the salt of the earth is to experience the gospel as the power of God to salvation (Ro 1¹⁶), and to know the renewing of the mind (Ro 12²) which comes from constant companionship with Christ (2 Co 3¹⁸).

Recent Foreign Theology.

Troeltsch's Last Book.¹

ERNST TROELTSCH died in February 1923. He was, with the exception of Harnack, the most influential thinker of theological Germany in the last ten years, and his end was hastened by bodily priva-

tions due to the terrible conditions prevailing on the other side of the Rhine. In the following month he was to have lectured in England and Scotland, when the opportunity would have been taken to pay honour to one illustrious alike by his learning, his eminence in philosophical theology, and his championship of an international goodwill inspired by the Spirit of Christ.

He had just published this massive volume on

¹ *Der Historismus und seine Probleme*. By Ernst Troeltsch. (Gesammelte Schriften, Bd. iii.) Tübingen: J. C. B. Mohr, 1922. Pp. xi, 777.

the philosophy of history. It contains a preliminary study of the conceptions which underlie such a philosophy, and was to have been followed, after an interval of two years, by the actual superstructure. But death broke off these plans.

Adequately to review a work of such magnitude would be a long task. But it may safely be described as an indispensable thesaurus of materials for all who are interested in its subject; and while its bibliographies may soon be antiquated, the substance of the book is of such living and original strength that its effect must last for years. Its intellectual energy never flags, even when the burden of learning might seem sure to break it down. For sheer indomitable tenacity of thinking, on some of the highest and most obscure problems thought can deal with, I should be perplexed to name its rival. All that can now be done is to enumerate the main heads of the discussion and select one or two points for comment.

The book opens with a chapter on the present-day revival of interest in the philosophy of history. Sections are devoted to the formal logic of historical interpretation, the relations of nature and history, and the contrast of Naturalism and what the writer calls 'Historism.' The first of these contains an extremely valuable handling of such questions as the following: What is meant by calling this or that person or movement 'an individual whole'? How in history are we to define originality and uniqueness? On what principles select our data? What makes a man 'representative' of an age? Is there such a thing as a 'general mind' or a social consciousness? Is anything in history an accident? Chapter II. deals with the acquisition of criteria for the estimate of historical facts and their relation to present ideals of human life. Here the problem is debated fully whether everything in history is individual, and whether we may rightly venture on universal propositions. Troeltsch makes Rickert's well-known distinction between the methods of science and history his point of departure, not shrinking, however, on occasion from trenchant criticism. The general finding is that we cannot state any absolute or timeless criteria by which progress in history is to be judged, but the leading of God (as faith would say) is to be found in the circumstances of the time, deeply and sympathetically interpreted. The whole complexity of the problem whether history can be construed by an Idea is laid

before us. 'If we start from Idea and criterion, we land in an unhistorical rationalism and lose all connexion with actual historical research. If we set out from individual historical facts and thereby keep in touch with scholarship, a boundless scepticism threatens us. If we try to bring the two together by dexterous conceptions of development, the two parts of the whole constantly fly apart' (p. 162). There are memorable pages at this point on Hegel's grandeur and failure as an interpreter of the past and its outcome. It is no academic debate that Troeltsch conducts. The supreme reason for studying history, he holds firmly, is that we may guide and better the future. We can never evade a decisive leap into the future from the past. It follows that to choose our criteria of the worthy and desirable is an act of faith. The historian, if he is to avoid the gulf of pessimistic despair, must grasp the presence of a higher factor in human destinies.

Chapter III. analyses the very difficult notion of 'development' throughout the generations, and asks how far the idea of a Universal History of man is sound. There may be progress within this movement or that other, but is there progress on the whole? We do not know. Enough that each larger grouping has its own life and its own ideals, and that we have a right to faith in an immortality in which the life of the individual will be perfected. But with this reverent agnosticism Troeltsch combines a brave persistence in facing the question how, in reading the story of the world, we are to correlate the ideas of development and value—the movement, that is, and the standard by reference to which we must judge whether the movement is up or down. What is the dialectic of history? What is the dynamic that keeps it going and forging onward? He strives to put aside preconceived ideas and form his eventual judgment in the light of what has been written about the meaning of development by Marx, Comte, Spencer, von Hartmann, and many more. The names of Dilthey, Bergson, and Max Weber are often mentioned, invariably with critical deference. A section near the close on 'History and the Theory of Knowledge' is crowded with fascinating problems and would alone make the book worth study. The general idea of cosmic evolution, it shows convincingly, is not an idea of development at all, but merely of change. Since history is not a part of biology, the attempt to

explain its movement by biological categories, as if moral consciousness were an ornamental accident of human life, is grotesquely false. But is the development what we think it to be, even with the proviso that bad thinking can be corrected by better? How do we know, or rather understand, what is going on in other men's souls? The only possible answer to these problems is that our thinking, to be true, must be grounded in the life of God, from whom all minds derive; in and through the simple or complex data of sense-

perception we must intuitively *divine* the deeper meaning of the human lot.

It will be seen that faith has a large share in this ultimate conclusion. History, if it is to rise above the level of cultured showmanship, must be rooted and grounded in the trust that the Eternal reigns and will prevail. It is a tribute to the profound religion of the dead thinker that in the tragic plight of his country he could still formulate and defend this immemorial creed.

H. R. MACKINTOSH.

Edinburgh.

Contributions and Comments.

Two Brief Marginal Notes in the Text of Philippians.

EVERY student of the Epistle to the Philippians is aware of the difficulty of translating τ^2 , and the purpose of this note is to suggest that two brief marginal comments have at that point entered into the text. The following considerations, as it seems to me, go a long way towards justifying the hypothesis.

(a) There is, first of all, the difficulty, just mentioned, of extracting a satisfactory sense out of the text as it stands. The *crux* is so familiar that there is no need to do more than mention it. It cannot be said that any one of the many renderings that have been proposed is satisfactory.

(b) Again, if we omit the words $\epsilon\iota\ \delta\epsilon\ \tau\omicron\ \xi\eta\nu\ \epsilon\nu\ \sigma\alpha\rho\kappa\acute{\iota},\ \tau\omicron\upsilon\tau\omicron\ \mu\omicron\iota\ \kappa\alpha\rho\pi\omicron\varsigma\ \xi\rho\gamma\omicron\upsilon$, the remainder of v.²², namely, $\kappa\alpha\iota\ \tau\acute{\iota}\ \alpha\acute{\iota}\rho\eta\sigma\omicron\mu\alpha\iota\ \omicron\delta\ \gamma\eta\omega\rho\acute{\iota}\zeta\omega$, attaches itself easily and naturally to v.²¹, 'For me to live is Christ, and to die is gain; and which to choose I cannot tell.'

(c) Furthermore, the portion of v.²², whose removal thus leaves a natural and unambiguous sequence of thought, consists—apart from the words $\epsilon\iota\ \delta\epsilon$ by which it is introduced—of two groups of four words, namely, $\tau\omicron\ \xi\eta\nu\ \epsilon\nu\ \sigma\alpha\rho\kappa\acute{\iota}$ and $\tau\omicron\upsilon\tau\omicron\ \mu\omicron\iota\ \kappa\alpha\rho\pi\omicron\varsigma\ \xi\rho\gamma\omicron\upsilon$. Now the first two words of each of these groups occur in the immediate context, namely, $\tau\omicron\ \xi\eta\nu$ in v.²¹, and $\tau\omicron\upsilon\tau\omicron\ \mu\omicron\iota$ in v.¹⁹, and it is interesting in the highest degree to note that the remaining words in each group (that is, $\epsilon\nu\ \sigma\alpha\rho\kappa\acute{\iota}$ and $\kappa\alpha\rho\pi\omicron\varsigma\ \xi\rho\gamma\omicron\upsilon$) would form a most apt comment

on the words $\tau\omicron\ \xi\eta\nu$ and $\tau\omicron\upsilon\tau\omicron\ \mu\omicron\iota$ occurring in v.²¹ and v.¹⁹ respectively. It goes without saying that $\epsilon\nu\ \sigma\alpha\rho\kappa\acute{\iota}$ is an appropriate comment on $\tau\omicron\ \xi\eta\nu$ in v.²¹; and if it be said that it is too obvious a comment to have been made, one way of answering the objection is to say that it is not more obvious than the two words enclosed in brackets in Bengel's comment, which runs: *Quicquid vivo (vita naturali), Christum vivo*.

As for the $\tau\omicron\upsilon\tau\omicron$ in v.¹⁹, its exact significance is not immediately evident. In vv.¹²⁻¹⁸ Paul speaks of the influence of his presence and experience in Rome on the preaching of the word in the great metropolis. The majority of the preachers had been stimulated to greater activity. Their motives, it is true, are mixed, but that after all is not a matter of supreme moment; what matters, says Paul, is 'that in every way, whether in pretence or in truth, Christ is proclaimed; and (he proceeds) therein ($\epsilon\nu\ \tau\omicron\upsilon\tau\omega$) I rejoice, yea, and will rejoice.' Now comes v.¹⁹: $\omicron\iota\delta\alpha\ \gamma\acute{\alpha}\rho\ \omicron\tau\iota\ \tau\omicron\upsilon\tau\omicron\ \mu\omicron\iota\ \alpha\pi\omicron\sigma\beta\acute{\eta}\sigma\epsilon\tau\alpha\iota\ \epsilon\iota\varsigma\ \sigma\omega\tau\eta\rho\acute{\iota}\alpha\nu,\ \kappa\tau.\lambda.$ The indefiniteness of the $\tau\omicron\upsilon\tau\omicron$ here is due seemingly to the fact that Paul's language is influenced by Job 13¹⁶. Ellicott remarks that ' $\tau\omicron\upsilon\tau\omicron$ here can only mean the same as $\tau\omicron\upsilon\tau\omega$, v.¹⁸—the more extended preaching of the Gospel of Christ.' In other words, $\tau\omicron\upsilon\tau\omicron$ means the effect of the greater activity of the preachers in Rome, and it is difficult to see how it could be more aptly described than by means of the terse comment— $\kappa\alpha\rho\pi\omicron\varsigma\ \xi\rho\gamma\omicron\upsilon$.

I suggest, then, that some early reader of the Epistle to the Philippians wrote in the margin of his copy the two brief comments: $\tau\omicron\ \xi\eta\nu$ — $\epsilon\nu\ \sigma\alpha\rho\kappa\acute{\iota}$

and τοῦτό μοι—καρπὸς ἔργου, and that by some means the marginal notes found their way into the text. The only words still unaccounted for are the two words εἰ δέ, and they may well have been added by some early scribe who thus attempts to form a more or less translatable clause out of the interpolated words.

J. HUGH MICHAEL.

Victoria College, Toronto.

Notes on 1 and 2 Thessalonians.

IN THE EXPOSITORY TIMES for August 1923 it was proposed to translate 1 Th 1³, 'Your faithful (or loyal) work, your loving labour, and your hopeful waiting for the Lord,' taking the genitives as equivalent to adjectives in English. This is a favourite figure of speech in these early letters of St. Paul. Few will dispute the correctness of the A.V. rendering in 2 Th 1⁷⁻⁸, 'with his mighty angels, in flaming fire,' as the proper English of 'with the angels of his power (so R.V.) in a fire of flame.' So, too, in 1 Th 2¹⁹, 'crown of rejoicing' (A.V.) or 'crown of glorying' (R.V.) means a 'glorious crown,' though 'crown of glory' would be more familiar, and means the same thing. Again, in 1 Th 4⁵, πάθος ἐπιθυμίας means 'reckless passion,' ἐπιθυμία is the converse of πρόνοια. 'Work of faith' for 'faithful work' occurs again in 2 Th 1¹¹. In 2¹⁰, 'deceivableness of unrighteousness' (A.V.) or 'deceit of unrighteousness' (R.V.) means 'wicked deceit.'

The word 'God' is often used to express sublimity or pre-eminence. In Heb. 'a lofty hill' is 'a hill of God.' So, in 1 Th 4¹⁶, 'the trump of God' (A.V. and R.V.) means simply 'a mighty trumpet.' So, too, 'the gospel of God' (2⁸⁻⁹) would be in English 'the divine gospel.' 'A word of hearing' (1 Th 2¹³, He 4²) means 'an audible word.' Hence 'ye received the word of God which ye heard' (lit. 'word of hearing of God') of us' (A.V.), or 'ye received from us the word of the message, even the word of God' (R.V.), should be 'you received from us the audible divine word.' When they heard (physically) the word, they accepted it (mentally) as divine.

With the rendering of the last clause in 1 Th 1³ above, 'hopeful waiting for the Lord,' cf. the A.V. in 2 Th 3⁵, 'the patient waiting for Christ,' which the R.V. renders 'the patience of Christ.' The literal English of 1 Th 1³ would be 'the patience

(or the waiting) of the hope of the Lord.' The same figure is found in 2 Th 2¹⁴, which the A.V. and R.V. render literally, 'He called you . . . to the obtaining of the glory of our Lord'; but 'obtaining' should be 'possession.' It is the Heb. *sēgullāh*, rendered in Mal 3¹⁷ 'jewels'; and there is no doubt the true meaning is 'He called you . . . to be the Lord's glorious possession'—Luther's *zum herrlichen Eigenthum unsers Herrn*. Cf. Col 2¹², where 'the faith of the operation of God' (A.V.), or 'faith in the working of God' (R.V.), should be 'effective faith in God.'

T. H. WEIR.

Glasgow College.

'Every One that lappeth of the Water.'

FROM time to time notes have appeared in THE EXPOSITORY TIMES on the translation, or explanation, of the passage in Jg 7⁵, concerning the method by which Gideon's three hundred men were chosen. Apart from the difficulty of conceiving that such an unusual method of drinking as that in the text—'Every one that lappeth of the water with his tongue, as a dog lappeth'—would be adopted, there is the additional difficulty that, in order to drink in this manner, it would be necessary to assume an attitude that would render the drinker entirely defenceless, and thus be eminently unsoldierly.

Among the BaRonga people of Portuguese East Africa I have often observed a custom which, I think, may throw light upon this matter. It is quite a common thing to see a native, perhaps a hunter, cross a stream, and drink therefrom, often without stopping. The assegais are held in the left hand, and the man stoops slightly, and, dipping the right hand in the stream, tosses water on to his tongue. The whole action is expressed by the verb *ku kapitela*, which we may translate 'to drink, tossing water on to the tongue with the hand.'

If this be what took place, I think the difficulties attaching to other explanations are met. The attitude is almost erect, watchfulness is possible, and the weapons can be instantly transferred to the right hand for use, if occasion arise.

HERBERT L. BISHOP.

*Lourenço Marques,
Portuguese East Africa.*

Πιστὸς ὁ λόγος.

THIS expression occurs five times in the Pastoral Epistles, viz. 1 Ti 1¹⁵ 3¹ 4⁹, 2 Ti 2¹¹, Tit 3⁸, and is usually regarded as indicating a quotation from some writer or inspired teacher known to the writer and his readers, unknown to us. We have never accurately located one of these quotations. Even 1 Ti 1¹⁵ is not a quotation from any writing known to us, but seems to be a reminiscence or compilation of several passages or ideas found in the Gospels. It is, therefore, simply a current expression of the time.

E.g. 'came into the world' is a Johannine expression (but cf. Lk 19¹⁰) and probably in current use before he wrote. 'To save sinners' is not an expression found in the Gospels, but Mk 2¹⁷ gives 'sinners,' and Lk 19¹⁰ gives 'save.'

The expression, 'faithful is the saying,' has here a forward reference to the words that follow, but is merely a commentary on the truth which they express. 'It is a statement dictated by Faith and worthy of universal acceptance, that Christ Jesus came into the world to save sinners'—and the statement need not be regarded as a quotation at all, but a continuation of Paul's (or the writer's) expression of his own experience.

In 3¹ there is nothing of a gnomic character that would suggest quotation, whether we allow the expression a backward or a forward reference. The reference, however, seems to be to what precedes.

In 4⁹ the expression undoubtedly refers to the statement in v.⁸, which there is no reason for regarding as a quotation.

In 2 Ti 2¹¹ the expression again refers to the preceding statement of Paul's reason for steadfast endurance. The passage which follows (vv.¹¹⁻¹³) is simply a continuation of his argument, and there is no reason for supposing it is not the original composition of St. Paul. In fact, these verses really strengthen the asseveration contained in *πιστὸς ὁ λόγος*.

In Tit 3⁸ the words again refer backward to the statement of how God saves, contained in the preceding verses.

They cannot possibly have a forward reference here, and so do not introduce a quotation.

It should be noted that in every case the expression is applied to a statement dealing with eternal life.

There seems no reason, therefore, why these *λόγοι* described as *πιστοί* should be quotations at all. They are all statements of the writer's own faith and experience expressed in the language familiar to the brotherhood. Sometimes, perhaps, current trite expressions of the Faith used every day by the faithful are made use of, though even these may be coined by the writer.

The expression *πιστὸς ὁ λόγος* is simply a method of calling attention to and specially emphasizing either a truth just uttered, or one the writer is about to utter. Tit 3⁸ bears this out. He has just made his statement that Salvation is a free gift. Then he adds, 'That is a statement to be relied on,' and, 'I want you, Timothy, to be very positive in emphasizing the truth I have just stated.' Here there is no doubt whatever as to the force of the expression. The same applies to 2 Ti 2¹¹, where the succeeding verses back up the asseveration in *πιστὸς ὁ λόγος*.

It is quite a favourite rhetorical device thus to pause and criticize one's last statement. It is used often in response to hostile criticism, whose presence is felt though it be unspoken; and usually to draw special attention to the facts one wants to be remembered. It is so used here, I think. And we must recall that Paul was given to inserting asseverations as to his genuineness, being very sensitive always to having his authority called in question. There is the most outstanding instance in Gal 1²⁰, 'Before God I lie not.' So 2 Co 11³¹, 'He knoweth that I lie not'; and cf. Ro 1⁹, 1 Th 2⁵.

In Tit 1¹² the author quotes a line from Epimenides, and adds the remark, 'That is a true testimony,' which is obviously a commentary upon the truth of the statement preceding, and gives point to my suggestion about *πιστὸς ὁ λόγος*.

J. GARROW DUNCAN.

*Kirkmichael,
Ballindalloch.*

Mark ii. 4; Luke v. 19.

THE common interpretation of these parallel passages has always seemed rather difficult to accept. To tear up the tiled roof of an Eastern house, apart from the violent damage done to the

structure—we do not read of the owner's consent having been asked or obtained—would be a work of no small labour, the tiles being bituminously cemented together. And what of the assembled people in the room below as the work of destruction went on—the noise of the proceedings overhead interrupting our Lord's discourse, and as the roof was gradually broken through, pieces of broken tiling, mortar, and wood descending upon their heads?

A striking example of 'faith'—and 'works'—this means of obtaining access to the Saviour—yes, assuredly. But, if we take another, and simpler interpretation of the passages, faith, none the less, one may opine, is shown.

The τὸ μέσον in Luke's account of the incident (5¹⁹) may rightly be taken as corresponding to the *was't eddâr*, 'the middle (part) of the house,' or open square, around which the living apartments of an Eastern house are situated; cf. הַבֵּית הַיָּמִינִי, the middle part of the house, the interior court (2 S 4⁶). For reasons of coolness and shade an awning is commonly stretched, as was the case in Roman theatres (*Lucr.* 6. 109), by a system of ropes and pulleys, above this sun-exposed space. It was here, in such place, we may assume, that our Lord was, the thronging people round Him. And into this 'middle part of the house' the four bearers lowered the 'bed' (blanket or mat of sheepskin, perhaps) upon which the paralytic lay, after they

had 'uncovered the covered place' (ἀπεστέγασαν τὴν στέγην) by tearing (or, violently pulling) up the covering (ἐξορύξαντες; Mk 2⁴). The small rooms of Eastern houses, it may be remarked, are scarcely capable of accommodating a crowd of people (ὄχλος, Mk 2⁴, Lk 5¹⁹).

Luke's account of the incident (5¹⁹, R.V.), '... they went up to the housetop and let him down through the tiles with his couch,' would seem to favour the commonly received interpretation of the passage. But, with a slight change of punctuation—removing the comma after δῶμα and placing it after κεράμων—the words would run, '... having ascended to the housetop by way of the tiled roof, they let down ...' (ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων, καθῆκαν ...). The tiled roof of Eastern houses is commonly ascended by a staircase in the house.

It may be remarked that the reading διὰ is somewhat uncertain. Perhaps we should read ἀπό, omitted on account of its resemblance to the preceding ἐπὶ '... they went up to the housetop, and from the tiled roof let him down. ...' κέραμος is not found in Attic Greek with the meaning of '(individual) tiles,' the singular being used collectively. The unusual word (κράββατος) found in Mark's version of the paralytic seems to be of Macedonian origin, and to mean 'a poor man's couch' (Lat. *grabatus*). The etymology is uncertain.

W. D. MORRIS.

Kelso.

Entre Nous.

A TEXT.

Luke xxii. 38.

"Hæ that hath no sword, let him sell his garment and buy one. And they said: Lord, behold, here are two swords. And He said unto them, It is enough." They are strange words from His lips. They sound like the words of one who is preparing to meet Brute Force with Brute Force. He would seem to be arming His little band of followers for a last, hopeless, but brave resistance against overwhelming odds. Everything is to be sacrificed, money and the ordinary comforts of life (symbolised

by the cloak), in order to offer armed resistance to the foe. . . .

'It looked as though it was the only thing to be done. So it was. Not for Jesus, but for His disciples. They had not His vision into the heart of things. They could not as yet know anything of a Power stronger than Brute Force. . . .

'In order to meet Brute Force on its own ground, the only requisite, beyond good luck and the avoidance of blunders, is an overwhelming Force to set against it. The ship with 15-in. guns is better than one with 13-in. guns; and, quite apart from the righteousness of the cause, is much more likely to

call down the blessing of heaven. "God is with the big battalions." He cannot possibly be with the fools who venture to go to war with small battalions and small guns.

'Now the only question that concerned Christ, and which He would have His disciples discover, was whether the victory of Brute Force was any victory at all, and not an impostor, a hollow mockery, and a lie. And so their Captain shewed them the way, through what looked like overwhelming defeat on the Cross, to a Victory that was not won with two swords, nor with twenty, nor even with "twelve legions of angels. . . ."

'Dare we believe that there are other things than mere material possessions and prosperity and power, that make a nation great? Dare we believe that the most dangerous foes of a nation are not "flesh and blood," but spiritual foes: pride and selfishness, false ideals, unscrupulous policies, lying and deceit (under whatever honourable names they may pass muster), vice and intemperance, materialism and a lack of the vision of spiritual standards and values?

'If we believe that these are the things which destroy the soul of a nation, we shall, if we are humble, look at home more often than abroad for our foes; we shall lift war into another region and make it more worthy of the dignity of human nature. We shall know that wars arise within the thoughts and hearts of men, and there we shall find our battlefield. . . .

'We shall begin to see the utter folly of cracking skulls, in order to get right ideas into them. We shall begin to believe that Spirit is stronger than Matter, that the strongest foes are the foes of the Spirit, and the only adequate weapons are spiritual weapons. We shall begin to believe that Love is stronger than Fear.

'We shall then demand that the folly of armaments shall have an end, because they are inadequate for their purpose, and so an utter waste of public money and an insult to the intelligence of our fellow-men.

'We shall stand in the Garden with Christ and listen to those words of terrible scorn for all who take the sword: "Are ye come out, as against a robber, with swords and staves?" We shall understand something of the exquisite irony of Him who answered to those who said: "Lord, here are two swords," and said: "It is enough." Aye, more than enough!'

This interpretation of the passage from St. Luke is taken from a volume of addresses which the Rev. D. L. S. Pocock, British Chaplain at Berlin, has published this month through Messrs. Skeffingtons. The title of the volume is *The Shepherd of the Nations* (3s. 6d. net). The addresses were delivered, for the most part, to audiences composed of civilian and military prisoners of war. Mr. Pocock met their special need by dealing with their problems in the light of Christ's teaching. The publication of the volume is timely, and we hope it will be widely read, for it applies Christ's teaching to national and international life.

SOME TOPICS.

Memory.

Dr. Alfred Rowland, who has been a tower of strength of Congregationalism for many years, and who has lately retired from active work, has just published his Autobiography. As he has reached the ripe old age of eighty-three he has many interesting reminiscences of the great men of last generation—of Thomas Binney, of Newman Hall, of Guinness Rogers, of Spurgeon, and of Parker. He has given the biography the title of *An Independent Parson* (Congregational Union of England and Wales; 5s. net). It is a very modest account of a man who has made considerable history in his Church. It is written in the freest and freshest way. Here are two of the stories which Dr. Rowland tells against himself.

'On two occasions my memory has failed me in preaching. Once I had begun to quote the verse of a hymn, when I forgot the third line of it, so I said "I need not quote the whole verse; it is so familiar that even that boy playing in the gallery could no doubt finish it, if he paid attention." In the vestry afterwards, one of the deacons said: "That was a capital rebuke of yours, sir. I never knew the children to be so quiet as they were after you spoke." He little suspected the cause, and I confess I did not enlighten him. It is sometimes amusing to deceive the very elect.'

'The other incident occurred in Pembroke Tabernacle. I had just become engaged, and my dear fiancée was sitting immediately below me. I had begun the sentence, "And the woman of Samaria said," thus committing myself to a quotation, so that I could not extemporize. At that moment our eyes met, with the result that there was a pause, followed

by startled attention on the part of the people, as I exclaimed: "Upon my word, I forget what the woman of Samaria *did* say."

An Attractive Service.

'The other day I went into the porch of Chelsea Old Church, and there was a nice notice in the porch, just asking you not to make a noise, as service was going on: so we felt welcome and went in, and stood at the back: a sensible, pleasant-voiced parson was saying the week-day Evensong with a quiet little congregation, and there was nothing to spoil the beautiful Anglican service—no bad music or silly ceremonial, and no sermon at all. It was all so beautiful and impressive, in this, one of the few churches that have escaped restoration; the atmosphere was so free from contention and so full of prayer. And I thought then how small a thing can bring men in, and what small things keep them out—only there has been such an accumulation of small things—and I thought that if the churches ceased to give offence, men might come together again.'¹

The Reformation.

'I am far from apologising for the Reformation, still further from regarding it, in the fashion of some moderns, as a lamentable mistake. But it becomes increasingly obvious that the reformers did not go far enough; that in refusing the despotism of the empire only to further the growth of a stubborn nationalism, in throwing off the chains of the Papacy only to become enthralled by an illiberal view of the Bible, above all, in accepting from emperor and pope alike the view that material force is the criterion of right and wrong, they fell below the plain teaching of Jesus and left to our modern world a legacy of intolerance which has made it only too easy for hatred to masquerade as religious zeal, and for the followers of Jesus to devote to furious wrangling among themselves the passion that should have been turned to the missionary task of winning the world for Him. Nothing is more melancholy to the reflective Protestant mind than the plain fact that from the time of the Reformation till the beginning of the nineteenth century the supreme task of the Church passed almost out of sight.'²

¹ P. Dearmer, *The Church at Prayer*, 181.

² J. W. Coutts, *The Gospel and International Relations*, 95.

Environment.

'Beautiful country, how ill these narrow-minded superstitious folk fit in with the vast freedom your open gates seem to let in! And yet is it not true that all the wide-lonely spaces of the earth have been inhabited by bigots, slaves fettered by narrow custom?

'You, nomads of the wilderness, who have night by night watched the great constellations circle overhead, have turned your thoughts to the stars and invented systems of astronomy older than Chaldea! You have watched the loud rivers roll down their dreadful floods in summer from their mysterious origins in the white mountains and called them sacred, and have made pilgrimages to the holy places. You have marked the seasons, and watched your flocks dying because the rains were held back, and rejoiced when, with the bursting of the storm, the dun-coloured hills have shone green again. Your world, a world of big things, was full of mysteries which baulked you at every turn; and in your search for truth you probed not deep. Presently iron custom shackled you; a necessity of existence founded on obedience to the Law. And error grew up alongside the truth, like tares, and hardened, and choked the truth, reigning as superstition in its stead.

'Is not this what happened to Inca and Arab, Mongol and Tibetan, overwhelmed by the spaciousness of earth and sky—a desert, lit by five thousand suns—heaven-kissing mountains? So the domination of the few could impose that cruellest of all burdens, custom, and petrify for ever the springs of originality!

'But to the children of a happier northern clime, where the mountains are low and the seas beckon men, and the stars are not always visible—to us, who were uncouth and ignorant when you had invented writing and could count the months of the year across the starry belt of heaven, was left the carrying on of the torch you had lit.'³

³ F. K. Ward, *The Mystery Rivers of Tibet*, 149 f.